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A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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THE RAILWAY STRIKE.—Owing to the difficulties of the time we are reluctantly compelled to reduce the size of "Light" this week.

NOTES BY THE WAY.

Although we are accustomed to speak of death as the "great change," it is none the less evident that the change is mainly a change of circumstance. Certain externals are dissolved, certain relationships are altered, what was positive in the surroundings becomes negative, and *vice-versa*; but the man himself remains in the absolute sense what he was and where he was. It may have seemed to him that the last change meant that he would become a spirit, that he would pass from time into eternity. But he was already a spirit, already in eternity. Evolution in the "natural world" brought him into self-conscious existence, welded him into shape as an individual expression of Spirit with possibilities of unfoldment only faintly to be realised in mortal surroundings. Another stage of evolution, no less natural, carries him forward, unaltered in every essential respect, to another world of existence, itself an evolution from the worlds below it. Simply a transition—a change of state, yet charged with tremendous meaning, for it has in effect carried him across a gulf that all the skill of earthly science has not yet learned to bridge even in its thought. But the man lives and can even in certain conditions manifest to us his continued existence. His new world has revealed itself to him as a substantial reality, while the old world that once seemed so solid and tangible has become strangely nebulous, and its people mere shadows—a wondrous metamorphosis. Not all the resources of language at the command of the highest science, the loftiest poetry, the most exalted religious sense, could enable him to explain to himself or to those he has left behind precisely what has happened. He has passed a crucial point in evolution, yet he remains as human as ever he was; he is "asleep," but strangely wakeful; he is "dead," but was never more alive.

It is known that there are persons so foolish as to devote psychical powers to dubious ends—to the discovery of winners on the turf, successful speculations on the Stock Exchange, and the like. We can only discourage it—we cannot prevent it. And we can always look for the soul of goodness in things evil. We can remember, for instance, that nothing can be perverted that has not a true use, just as the counterfeit always implies the existence of reality. And so the venal man who seeks communication with the invisible world for purposes of gain, and the foolish one who pursues it for pleasure and excitement are each in his own fashion

serving an end which in the great economy of life is turned at last to good account, painful as the consequences may be for the offenders themselves. But there is a curious vagueness in some minds as to what is vicious and what is merely earthly. The vast humanity of the next life does not consist entirely of prophets, priests and kings. There is a fashion of despising the huckster, but he has his part in the business of life, and may even on close acquaintance show himself to be a very good fellow at heart. So long as he traffics in the market place there should be no great objection to him. It is only when he brings his wares into the sanctuary for sale that it is time to raise an outcry. In his legitimate sphere he is at least doing some work. He is not loafing about, sponging on the charitable. We would not have the séance chamber turned into a puppet show or a mercantile bureau. Neither would we have it looked upon as a method of approach to mysteries remote and super-human. There are, indeed, things "too pure and good for human nature's daily food," but in the meantime life has to be sustained somehow. Neither religion nor philosophy can afford to disdain common sense and common needs.

THE NEEDS OF THE ALLIANCE. A VOICE FROM THE PAST.

In a leading article, "Pushing On," which appeared in *Light* of August 28th, 1896, the writer (we believe it was the Rev. John Page Hopps) drew attention to the fact that the Alliance had just been registered as a limited company, under that section of the Companies Acts which provides for the incorporation of bodies not formed for profit-making purposes.

Even so long ago the need for a properly-equipped and permanent centre was felt, for, as the writer of the article remarks:

"We want head-quarters which shall be as much a credit to the cause and to the first city in the world as the present rooms are a discredit. We want a Hall for the regular meetings of the Alliance, for special gatherings and for conferences. We want séance rooms. We want comfortable and convenient Library and reading rooms. We want a publishing and book-selling department. And we want all these things in one building, right in the centre of London. . . . All this is our barest necessity if we are even to attempt our proper work. . . . If people, merely for excitement, pleasure and appetite can pour out money in a constant stream surely those who comprehend our Message and share our glorious Hope will at least provide their workers with the necessary tools."

That was written a quarter of a century ago. To-day the Alliance is in even more cramped quarters than then, and at a time when psychic evidences are to the front as never before, and inquirers are numbered by the thousand. The pity of it! But we have at least kept afloat through the long and bitter ordeal of the war, and we think the time of our deliverance is not far off. Meantime we have done our best, and the best can do no more.

"LIGHT" SUSTENTATION FUND, 1919.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the receipt of the following sums:—

	£	s.	d.
Mrs. Cranston	1 1 0
Edwin Dottridge, J.P.	1 1 0
Mrs. Mackenzie	0 10 0

SPIRIT is immune from accident and disease, and in the recognition there may be healing and adjustment.—R. WHITWELL.

THE RESOURCES OF TRANCE MEDIUMSHIP.

A SITTER'S NOTES.

From Mr. D. Thomas, a member of the Alliance, we have received the enclosed notes of a sitting with Miss N—B—, a trance medium. As the results were evidentially valuable, as well as typical of many such sésances, we publish them. They should be of special interest to new inquirers as affording sidelights on the resources of test—and trance—mediumship:—

Room in total darkness. Medium, controlled by her Indian girl guide (Sunbeam), described a lady wearing an old-fashioned black gown, tight-fitting and long, with white kid gloves to the elbow. Full figure, nose very fine shape, hair brushed back from the forehead, but no parting.

The control now said she saw the letters "A," then "D." and "A." and proceeded to describe the lady's disposition as very bright, stating that she was always trying to make other people happy, that by reason of her unselfish character she now appeared as a beautiful spirit, and that she was very closely related to me, in fact was my wife.

My wife's name is Ada, but I never called her by that name, but by her numerous pet names, and principally "Oney." It is inexplicable to me that she should give "Ada," not "Oney."

The control, continuing, said: "The lady holds sheets of music up, showing she was musical and used to sing in public, but not for many years before she passed on." Quite true.

Those who knew my wife will recognise the above description as being strictly accurate in every detail, and the choice of that particular gown in which to manifest was exceedingly apt. It was a black velvet Princess robe of which she was very fond, and which she wore when I was first introduced to her about thirty-two years ago. It showed her figure off to advantage, and, having a long train, it made her look taller than she otherwise would. I would not have recognised any of her subsequent gowns as readily as this one, because of its early association. It is even now easier for me to picture her in that costume than any other.

During the remainder of the sitting, my wife made several requests and observations, which are summarised as follows, as nearly as I can recall them:—

1. The control said I had a gramophone, and that the lady (meaning my wife) wanted me to have her favourite pieces played as she liked to hear them when present, and added that I had not used the instrument lately, which was true.

2. Urged me to live my life just as usual and not to be sad, because she was frequently with me.

3. She told the medium that she never kept anything from me but always took me into her confidence, and, smiling, she said she often did so still, forgetting that I could not hear her. I doubt if she ever had a thought of any importance which she did not express to me, unless it concerned any confidential matter not meant to be repeated.

4. She said she was happy and had nothing to regret.

5. Christmas incident. She told the control that I was not home all day last Christmas; that I was with a lot of people, but she was sorry I did not try to enjoy myself. At the sitting I could not recall at once where I was on Christmas Day, but subsequently I remembered that I dined at home, and in the evening accompanied two ladies to the dance and concert at Durham House Military Hospital, where both were doing unpaid war work. I did not feel up to dancing, or anything else; hence the significance of my wife's remarks.

6. She told the control that I had been on the water while on my holiday, which was true, but that I did not enjoy myself, which was also true, because Devonshire does not agree with me, being too relaxing.

7. She also told the control that this summer I used to read in the garden, but did not put a chair for her, as usual, and asked me to do so next year. She also remarked that the flowers were beautiful in the garden. All this was quite correct.

8. She expressed great delight that nothing had been altered in the house, and remarked that it was still hers and mine. Arranging and re-arranging the furniture was one of her delights, hence her pleasure at finding everything as she had planned.

9. At this stage she informed us that she had not brought anyone with her, as she wanted me all to herself this time, and asked why I had not tried to communicate with her before. I explained that I did not feel equal to the ordeal, but that I had tried Ouija. She advised me to continue using Ouija, and added that she often tried to manifest, but there was such a crowd of people where I was that she could not succeed. This probably refers to the sésances at the rooms of the Alliance, where the members attending are numerous, and no doubt, also, their spirit friends. Whether she meant by "people" those embodied or disembodied, was not clear.

10. She referred facetiously to a clock and a pair of vases. The facts are that two friends, Mr. and Mrs. B., brought with them to my house a presentation clock and vases, and we had a difficulty in finding room for them. We first tried them on the mantelpiece, but found the shelf was too narrow, and I dislike two things alike together, so we put the clock and

one vase on the sideboard and the other vase on the mantelpiece. My dislike for things in pairs was always a subject of merriment to Oney (my wife), hence her reference to the vases.

11. Oney then thanked me for remembering her birthday and taking a wreath to Hendon on that day, but she was most pleased of all with the way I framed her photo and attached to it receptacles for flowers which are always kept full. It was described as having a brown frame and shiny. The frame is made of mahogany, which is brown, but not shiny, as I left the wood dull.

At this stage she described accurately the marble key and scroll at Hendon, but said there was some carving on it. This is, however, not correct, unless she meant by "carving" the raised design of the scroll at the sides.

12. The Aspidistra incident. My wife was very proud of her plants, which she attended to herself, among them being a large number of aspidistras, all cultivated by her, from, I think, one plant bought many years ago.

She said that "that plant" would divide into three, and asked me to see to it. The day before this sitting, her sister (Mrs. B.) came to me at breakfast time with a pot containing a large aspidistra, and pointed out that the growth of roots had actually cracked the pot, practically in two. I observed that it could be divided, and added that Oney usually did that, but Mrs. B. said she would put it into a larger pot instead. This was evidently "that plant" which she wanted divided, so she must have heard our conversation the previous morning.

13. After this, Oney laughingly told the control that I had forgotten to buy a new pair of gloves. I had with me at the time a pair of brown kid gloves which my brother-in-law had given me as they were too small for him. The point here is, that during all our married life (thirty-one years) my wife kept me in gloves of all kinds, and used to say that I would never have any at all unless she got them for me. They were generally Christmas or birthday presents from her.

14. She told the control that I had her wedding ring on (that hand was purposely kept in my overcoat pocket all the time, as I did not want the medium to know that I was a widower). My wearing her ring pleased her, and she said I had altered it. I asked the control to explain how I had altered it. She failed, but thought I had made it smaller. This was not correct, as I had to enlarge it, but did so in such a peculiar way that her inability to explain the alteration was excusable.

15. She also said I wore something else belonging to her. True, her seal and a gold coin from her coin bracelet. She expressed her pleasure at my wearing both.

16. Her satisfaction was great at one of her nieces having her favourite silk frock. As she had seven silk dresses which were distributed among her nieces, it is not clear which silk dress she meant.

17. She remarked also that I was always with her when asleep, but that the chickens at the back woke me up early and she then lost me.

NOTE.—Those who are neither Spiritualists nor Theosophists will not understand this allusion without the following explanation: When the body is asleep, the soul does not remain with it, but functions in the next plane (astral plane) and is engaged there in some useful capacity, and is capable of enjoying the companionship of departed friends in affinity with it, hence my being with Oney when asleep.

She is, however, under a misapprehension as to the chickens disturbing me. I do hear them in the early morning, but they could not possibly wake me, as I sleep in the front of the house, and am a sound sleeper. Moreover, the other members of the household sleep at the back, and yet are not disturbed by the chickens. No doubt Oney on such an occasion has followed me home, and heard the chickens and, therefore, concluded that they were responsible for my waking early, and thus taking my departure from the other plane.

18. Reference was also made to a long gold chain, a silver watch and something about cooking, but before the control could explain, two other spirits intruded and thus broke off the conversation. Both spirits were clearly described, and were my sister and young Barry, one of my staff who was killed in France. The latter said he did not come to stay, but merely to give me a kind greeting. The names of both my sister and young Barry were given, but the spelling in the latter case was not quite correct. The letters were given as "Bawy." The "w" was evidently substituted for two "r's," and could easily be confused, as the letters are only projected in the air, so to say, and quickly disappear.

I would like to emphasise for the information of non-Spiritualists, the following points:—

(a) The medium and I were unknown to each other until I arrived at her flat, and, in fact, she addressed her letters to me making the appointment as "Miss Thomas."

(b) All references to me, my doings and my house, etc., were minutely accurate, except where otherwise stated, and they could not have been known beforehand to the medium, nor were the facts present in my mind at the time. I had in my mind quite different facts from those dealt with. There was, therefore, no question of thought-transference.

(c) The medium had no knowledge of any kind concerning me, except that I told her, in order to give her confidence, that I was a Spiritualist of thirty years' standing, and now a member of the L.S.A., Ltd.

A DIRECT VOICE SITTING IN GLASGOW.

CONVINCING MANIFESTATIONS.

By A. VOUT PETERS.

No doubt many readers of *LIGHT* have heard of the wonderful mediums who are sitting privately in Glasgow for the production of the Direct Voice. I have known two or three of them, but have never, till recently, had an opportunity of assisting at a séance, owing to my time being always so fully occupied.

By the courtesy of the President of the Glasgow Association of Spiritualists, I was invited a few days ago to attend a séance at the house of Mr. Phoenix, who is a non-professional medium. Among the sitters were another member of the London Spiritualist Alliance, Col. Macdonald, and the Rev. A. J. Waldron, late Vicar of Brixton. The séance was held in a room that is set aside for séances only. The room was furnished with a few wooden chairs, and the arrangements were of the simplest. In one corner was a curtained recess behind the medium, and in front of him were placed three trumpets. The sitters were not allowed to touch each other, and when the circle was completed the medium took his seat. Hymns were sung and soon the medium was entranced and passed under the control of his spirit guides. The gas was extinguished and the hymn-singing continued.

Soon lights were seen, at first of an oval shape, then taking the form of a small Latin cross, which was brought round to all the sitters. The trumpets were touched and knocked and soon afterwards were lifted from the floor. A strong, manly voice, which, we were told, was that of Luke, one of the medium's regular controls, addressed us, and a name came faintly to Mr. Waldron, who failed to remember the personality, but incidents in the rev. gentleman's career were recalled to him, and the number and address of a London office were given to him correctly. He has promised to try to verify the statements and let the readers of *LIGHT* know the result. After the singing of a hymn a voice, the tone of which was indicative of great suffering, came from the trumpet before me, and the name of a Russian friend of mine was breathed out more than spoken. He tried to speak, but could not do so distinctly, owing, possibly, to the difference of the vibrations between Russian and English.

My name was then called, and my mother spoke to me, telling me of something which had occurred in my private life and which was unknown to anyone outside my family. The son of one of the lady sitters came and spoke to his mother. Curiously enough I was able to see him clairvoyantly at the same time, and the mother recognized the description I gave of him. I was able, also, to help in like manner another lady whose son had died from a lung trouble.

Mr. Galloway's two sons who passed out by drowning spoke simultaneously, one to the father and the other to the mother—a most wonderful phenomenon. One of the most convincing facts of the séance was Luke's voice. It was strong and round with a decided South London accent, which the medium, being a Scot, could not possibly have imitated. During the singing of the hymns the spirit voices joined in the choruses. Sometimes a woman's voice would be heard and at others a strong bass voice. Once during the séance we felt a strong, cold wind pass over our heads, and I noticed, too, that Luke's voice would fail unless we kept up the vibrations of the singing.

Altogether, it was one of the most successful séances for Direct Voice I have ever attended.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

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	£	s.	d.
E. I. U. S.	100	0	0
Mrs. F. M. Finlay (in Loving Memory of her Husband)	5	5	0
Morris Hudson	5	0	0
Dart Vale	1	1	0
Mrs. Cranstown	1	0	0

"THE QUEST."

Mr. G. R. S. Mead's scholarly review for October is full of interest for the student of the deeper aspects of Mysticism. It leads off with an article, "Lamps of Christian Mysticism," by Mr. Arthur E. Waite, one of the most erudite authorities on the historical and intellectual side of mystical philosophies. Mr. W. L. Wilmshurst contributes an essay (the second part) on "The Later Mysticism of Mrs. Atwood," and Mr. H. N. Morris writes instructively of Blake and Swedenborg. We were particularly struck with the article, "On the Interdependence of Life and the After-Life," by the Rev. Richard de Bary, who develops an academic and highly ingenious theory of mediumship. The following passage from the essay is instructive:—

"The theory that the spirit of a departed person has an autonomous power to clothe itself with an ethereal body which becomes the instrument of its continuous human consciousness, and this without having to evolve such a body in the slow ways known to natural science, is not only revolutionary as perhaps any fully substantiated form of theoretic Spiritism is likely to be—but it seems also to cut at the roots of all the scientific psychology and biology that has been laboriously built up in the course of the last hundred years."

It seems strange to find a critic of theoretic Spiritism writing in this way. Many an unlettered Spiritualist, incapable of understanding the article at all, would be able to correct the writer of it regarding his gratuitous assumption. For it is an article of Spiritualism that the spiritual body is developed and elaborated *pari passu* with the material body. St. Paul wrote, "There is a natural body, and there is a spiritual body." There is a spiritual body—not hereafter there will be such a body. And, as Dr. Ellis Powell has pointed out, the present tense in the Greek is an emphatic one.

D. G.

WOMEN AND ANGELS.

Miss Alicia A. Leith writes:—

Laurence Oliphant, in his "Scientific Religion," page 355, has some interesting comments on the passage in St. Paul's first epistle to the Corinthians, ch. 11 v. 10: "For this cause ought the woman to have power on her head because of the angels." He says:—

"The position of women having become changed by the work which Christ had already done on earth, the apostles felt themselves spiritually impressed to change the Jewish custom by which the men, while they worshipped, remained covered, while the women were compelled at all times to shave their heads—a custom which prevails in orthodox Jewish communities, to this day. The new order now introduced was that the men should worship uncovered and the women allow their hair to grow."

Again, "The meaning of *ἐξουσία* rendered 'power' is really 'authority.' By no possible licence or contortion of terms can it be made to mean 'covering.' There can be no better illustration of the pride and ignorance with which man . . . insists upon woman's subjection to him, than that he should presume to put in a marginal note [against the word 'power'] 'That is a covering, in sign that she is under the power of her husband.' Had women been the translators, the explanation would have been different. The true internal significance is, that woman is the connecting link between man and the angels, and that it is through her affectional atomic union with them that a channel is formed by which alone the Divine Feminine can descend to man; and the reason why the apostles were divinely impressed to forbid the women to shave their heads, was, in the inverse sense, analogous to that which caused Delilah to shave the head of Samson. There is a certain quality which pertains to the electricity that resides in hair, as to its essential atoms . . . which renders it an important factor in the transmission of force derived from those whom Paul calls 'the angels,' and so to tamper with this transmitting medium of electric, magnetic force is to limit woman's power, and therefore her authority in her own special sphere of operations, over man."

And again "The head of the woman is the man" does not imply his lordship over the woman, but signifies the nature of his relationship to her which is that of the intellect; while of him it might in like manner be said: 'the heart of the man is the woman.'"

. We are not concerned to defend St. Paul's attitude in regard to women, but as to his meaning we may judge of what a phrase or sentence implies by its context. The sentence "The head of the woman is the man" is linked with the statement that "the head of every man is Christ" and "the head of Christ is God." Are these also merely relationships of the intellect, devoid of any implication of lordship? Many statements which are put out in the name of mysticism stand sadly in need of such checking.

We are sorry to hear that Miss Anna Chapin, the blind medium, has been very ill for some months past. Miss Chapin has interesting reminiscences of two famous deaf mutes, Helen Keller and Laura Bridgman.

THE DEATH OF THE FIRSTBORN.—"I was all for puttin' his pictur' away and for lockin' up his drawers with his clo'es. 'I can't bear to see the things,' I say; 'I can't bear it yet awhile. I'm goin' to put it all out of my mind for a bit,' I says; 'and I'm just goin' off down to the Stag for a bit of talk and half a pint,' I says. Then the old Missus—she were just a-foldin' up his best coat, tender-like, as I've seen her with the baby—things—she looked up at me, contrivin' to smile. 'Daniel,' she says, quite cheerful-like, 'I wouldn't put it out of my head if I was you. Seems to me,' she says, 'we'd best face the trouble and bear it, and keep our boy well in mind; then we shan't never do anythin' as'll shame us when we meets him in the Kingdom of Heaven,' she says. And she were right, Mrs. Clarke, she were right."—"The Country Heart," by Maude Egerton King.

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THE GROWING PAINS OF PROGRESS.

In these disconcerting days we do well to bear in mind Nature's terms and conditions of progress. For, in spite of all that man may decree, these are the essentials, irrevocable, final. With characteristic complacency we have been regarding *comfort* as a necessary and proper concomitant of advancement, *pleasure* an appointed reward. So they are; but under a regulative dispensation little understood or observed—the distinctive action of the Infinite Wisdom, the Universal Father, God. To examine the concepts *comfort* and *pleasure* in the natural and artificial relations, or indicate the co-operation of the Feminine and Masculine principles in Nature, cannot be attempted now. Their import must be inferred from suggestive illustration. When a great earthquake occurs, or a disastrous volcanic eruption, a catastrophic flood or cyclone, thousands of human beings may "perish" amidst the general wreckage, whilst the dread antitheses of *comfort* and *pleasure* riot in many forms. Progress seems more than menaced; locally viewed, it may appear for the time at an end. Here the proverbial tag respecting the nature of appearances applies. As De Quincey in "Suspiria de Profundis" finely observes, "upon a night of earthquake God builds a thousand habitations for man."

Every cycle of progression begins in tribulation. Cosmic or human, reformation signifies transient trouble. Nationally and internationally, in politics, commerce, industry, social relations generally, the world is having what is called a bad time. Whether this is really bad or good may superficially seem a big question. Viewed panoramically there is no question at all. The good is seen to be immense, transcendent, subserved by the bad. Their struggle and clash are like complex modern orchestral harmonics convergent upon new resolutions, surging towards a new movement of intensified beauty—the masculine principle glorious in its exalted power and freedom. As Mr. Jinarajadasa expresses it, the God who is our Brother Man is building all things anew.

With the end of the great war humanity expected to settle down in renewed comfort to the full enjoyment of pleasures old and new. Instead, all around us new evils are rife amongst the old ones, less overt, more subtle and pervasive. Everywhere there is unrest, agitation, conflict; and, except with the active agents in these states, complaints of many kinds abound. The reformers in every field of activity, who see what the new conditions mean, whose perceptions of progressional ends are as clear as the passive and positive resister's views of the disagreeable means—such reformers can work on with more or less patience, even with forbearance towards those who resist. The rank and file of the progressive armies do not, however, foresee the progressive ends as necessary effects of natural law; hence irritation, misunderstanding and antagonisms that tend to increasingly violent collision.

Every reconstructive movement has to overcome inertia and active opposition, whether of the material, the moral or other order. It is naturally easier for the progressives to see what they are and whither they shall go, than for the regressive varieties to know just what they are and how they stand; therefore there is due from the former in their interactions with the others more of communal liberality, generosity, magnanimity. But they must not fail to obey the silent mandates that have come to them, even should their obedience become a cause of offence to the weaker brethren, in whose very weakness is occasion of added strength. Just how far the manner of doing may temper the reluctant deed is

for all a practical matter of no small importance in the art of living, that most noble of all arts, and most open to all.

As regards Nature's general terms and conditions of progress, we may take a few words from Dr. Archibald Reid's book, "The Principles of Heredity":—

Species undergo evolution only under adverse conditions, and degenerate only under favourable conditions.

Let the progressive and the obstructive types of men alike ponder that impressive statement. It conveys both comfort and pleasure, when there is acute need of them, with much else of greater value besides. We have there the unexpected, writ large, not as unwelcome surprise but happy astonishment; as paradox, not as lifeless verbal antithesis, but the living and fruitful word of Nature. Its directive service to an errant world is conspicuous, but this wonderful world never suspects itself of wandering until it has quite lost its way, and rarely discovers a blind alley until, finding its progress barred, it has dolefully to retrace its steps.

Let it be our consolation to-day that, although our conditions are unfavourable to comfort, they are very favourable to progress. We are evolving, through suffering, to stages in which the processes of evolution may proceed not only without pain but with the happiness that comes of conscious co-operation with the laws of growth.

PHYSICAL AND PSYCHIC EVOLUTION.

Mr. J. W. Frings has written several books dealing with evolution from different points of view. He has sought for a scientific explanation of the supernormal powers which have been claimed for man, examined the evolution of mental processes from physical sensations, and traced man's social and economic development, his aggregation into great states, and the causes of the struggle for survival which culminate in terrible wars.

In his latest book, "Life Everlasting and Psychic Evolution" (Cassell and Co., 6/- net), Mr. Frings examines evolution—especially human evolution—as a general process. In doing so he analyses man under a sevenfold division. Physically, man consists of a physical frame, animated by a life principle—a principle which in varying degrees of manifestation animates all nature—moulded on an underlying form or substratum composed of a more attenuated substance (the etheric body) and possessing certain animal desires and inclinations.

To these four principles which, without destroying the idea of physical man as a unit, form the more transient portion of the whole man, Mr. Frings adds the three higher principles—understanding, emotion and will, or, as he suggests calling them, mentality, spiritual consciousness and spirit—which constitute the psychical man. These, again, may be viewed as a unit, making up the more persistent, the more energetic side of the whole man. The relation between the psychical and the physical is suggested by the fact that the basis of understanding is experience, and the satisfaction and gratification of physical appetites and desires or the negation of them are the medium of experience.

One is impressed by the careful way in which the author builds up his thesis step by step, briefly but clearly stating the general argument for evolution on the physical plane, and passing on to man's psychic growth, his evolution intellectually and spiritually. He holds that this process will go on, that in process of time the higher ego, by disciplining the mental and physical powers, will bring them more and more under subjection and even obtain some measure of control over the etheric or astral body.

Our author leans to the theory of reincarnation as holding out an extensive prospect of development to the ego. The conception of Heaven and purgatory as states or conditions in which the imperfect soul is to be provided with the opportunity of cleansing itself from the stains of sin and gradually becoming more beautiful, does not satisfy him because "it seems to be altogether an unjustifiable proposition, an earth life of a few years, seventy or eighty at most, and an eternity of bliss." This is to argue as if there were only one plane of existence beyond this, instead of probably an infinite gradation of stages of spiritual growth accompanied by an infinite variety of experiences in no way dependent upon the ego coming back into its old physical surroundings. Mr. Frings also likens periods between successive incarnations to our rest periods between waking days. I do not see the analogy. There seems no reason to suppose that our friends on the other side are less wide awake and active in their sphere than are we in ours. And however much our physical powers may improve in the course of evolution, and however great the control we may learn to obtain over them, I do not conceive that once we have done with the physical body we shall need to resume it.

D. R.

FROM THE LIGHTHOUSE WINDOW.

Mr. Ernest Hunt, in an address on "Spiritual Principles" at Pembroke Place, Bayswater, on Sunday evening last, referred to the present industrial unrest. He pointed out that the Law of the Spirit was Love, manifesting itself in service. The denial of service and the substitution of selfishness was at the root of to-day's situation. The only permanent remedy was the vindication of spiritual principles. "Spiritualise the nation by teaching each individual to spiritualise himself" was his parting admonition. There was a large congregation.

Sir A. Conan Doyle has received a cablegram from Rio de Janeiro from Senor Quintao, President of the Brazilian Spiritualists' Federation, relative to the publication in Portuguese of "The New Revelation."

"Old Moore," which has just appeared, outlining the events for 1920, says that in September, "Mars rising in square with Jupiter" denotes "exciting cases in the Law Courts." As, however, the Courts will then be empty owing to the Long Vacation, it is difficult to see how this prophecy can be fulfilled. Another item mentioned for September is "a Royal marriage or engagement."

Mrs. Wriedt, who has called on us, states that she is now open to see visitors. Letters to her will be forwarded.

At Old-street Police Court on September 25th a middle-aged Russian woman was summoned for obtaining money "by pretending to tell fortunes" in a house in Grimsby-street, Spitalfields. She was fined £40 6s. It was stated that two women had been sent by the police to the Russian woman.

The Rev. F. Fielding-Ould is publishing very shortly, through Wm. Rider and Son, Ltd., a revised and amplified edition of his fine pamphlet, "Is Spiritualism of the Devil?"

In a recent letter to "The Daily Mail," Mr. K. Drew tells how he heard in a dream "what sounded like a massed orchestra of the heavenly hosts playing—not singing—a fine hymn tune." It would appear that angels in our midst are less rare than some people think, for in a subsequent issue of the "Daily Mail," on September 26th, there appeared a remarkable letter from G. F. C. Searle, Sc.D., F.R.S.

Dr. Searle, who is University Lecturer in Experimental Physics at Cambridge, writes as follows regarding Mr. Drew's letter: "Experiences similar to this are more common than is generally supposed. Only last Saturday a curate told me of a small boy who, when dying, several times heard the angels' music. In a recent sermon he told of a person who had had a vision of angels. I once heard a bishop say in a country church on an Easter morning that the women at the tomb saw two angels or thought they saw two angels. He is probably ignorant of the fact that many people living to-day have not only seen and heard angels, but also have felt their touch. Yet a few weeks later the vicar of the church told me he had found a man in the parish who had heard the angels' music."

A lady who signs herself "Elfreda" and says she is considered one of the best lady guitar players in England, writes to the London "Star," saying, "There are times when my guitar has become a medium—and as I sing a most beautiful and celestial voice joins and sings with me—and I seem to sing in ecstasy."

The Rev. Professor G. Henslow, author of "The Proofs of the Truths of Spiritualism," has another book in the press, entitled "The Religion of the Spirit World." Professor Henslow was Vice-President of the British Association this year.

Mr. George A. B. Dewar, in a column of literary notes in "The Globe," refers to what he calls "the curious fact" that belief in the old Herbalists, "with their strange medley of baffling but often beautiful superstitions," is reviving.

Mr. Dewar writes: "I have two friends, a man and a woman, who are accomplished scholars and performers in literature. They are perfectly sincere and candid, and they are sound and common-sensible in their management of every-day, prosaic life. Yet one believes in herbalists, the other in fairies! The explanation of this belief in spirits and fairies and herbalists and doctrines of signature and so

forth is this: A great revolt is rising against the bald materialism that followed that great man Darwin. I think it is a wholesome revolt. The world is making up its mind to believe in something again. Without visions the people perish."

Here is a statement from the "other side" which psychic investigators would do well to bear in mind. It is taken from Margaret Cameron's "The Seven Purposes": "You are unable to distinguish the difficulties under which we work. Many messengers have failed to convey the message we have tried to give. . . . Many mistakes happen with the best messengers."

Our contributor, H. W. S., who furnished us with the account of the two wonderful materialising séances in Wales, published in our last issue, writes: "I happen to have a copy of Mrs. Britten's 'Nineteenth Century Miracles' which she presented to the late Rev. J. Page Hopps, with a note from her to him in her own handwriting pasted inside the front cover. It is dated March 10th, 1891. Whether an object of that kind with past associations might have helped to bring her one cannot say."

Mr. Vout Peters records an interesting experience elsewhere in this issue. At a Direct Voice séance in Glasgow he was able to see clairvoyantly one of the manifesting presences, and his description was recognized by the mother, who was amongst the sitters.

Mr. Peters addressed over a thousand people at a Sunday meeting in the McLean Galleries, Glasgow, under the auspices of the local society. His clairvoyant descriptions were remarkably successful.

One of the characters in Mr. Robert Hichens' spiritualistic romance, "Mrs. Marden," running in "Nash's Illustrated Weekly," holds forth as follows: "There is at present a movement of our world towards occultism. All over London now there are 'circles.' One hears of Lord Arborough's 'circle,' of Mrs. Enthoven's 'circle,' and so on. The religions—at least this is my opinion—it may be wrong—are toppling down. Thousands who never before dreamed of doubting what their pastors and masters told them was true are sceptical now. The influence of the bishops is derisory. The clergy clutch at the skirts of those who are fleeing from them. Meanwhile proprietors of weekly papers and writers of sexual romances discover God for the first time, and, raising themselves upon tip-toe, bawl out the marvellous event to the public. Can one stand aside and say there is nothing in this unorthodox human impulse towards the unseen? Is it merely superstition taking the place of religion, a kicking out of the priests to make room for the mediums? Is it neurosis seeking for some alleviation of its misery in change?"

The same character continues: "I think that there is something else besides folly in almost every human manifestation. Why should this widespread movement towards Spiritualism be an exception to the general rule? Was Crookes a fool? Are Lodge, Doyle, and other men of their calibre fools? They certainly are not. This war, which is doing so many strange things for the world, is turning frivolous and hitherto materially-minded men, and women, towards the beyond. I turn with them. Euripides said, 'Who knows if life be not death and death be not life?' And I say, too—'Who knows?'"

The first of Mrs. Champion de Crespigny's series of psychic stories appeared in the "Premier" Magazine for the 26th ult. It deals graphically with psychometry and the rescue by means of the psychometric gift of "Norton Vyse. Psychic," of a girl who is under the influence of a man of bad character.

In the "New Statesman" of September 27th a contributor, J.L.M., writes on "The Vogue of Spiritualism." He opens with the following passage: "On a glorious summer afternoon in a seaside resort on the South Coast I observed a crowd attacking the doors of a stuffy public building. Curious to know the attraction which was powerful enough to draw them from the coolness of the beach I joined them, and after some difficulty managed to obtain standing room at the back of a large hall packed with people. I discovered they were there to hear a missionary with a new gospel—Sir Arthur Conan Doyle on Spiritualism."

Dr. Abraham Wallace has arranged to leave England at the end of October on a visit to America.

The first article in the October number of the "Occult Review" is by Mr. Ernest Hunt, who writes on a subject of which he has made a special study. The article is entitled, "Exploring the Mind: A Note on Psycho-Analysis."

CONSCIOUSNESS.

By THE REV. F. FIELDING-OULD, M.A.

A man's consciousness is, I suppose, not his mental outlook but his mental in-look, his awareness and internal vision. It is the landscape of his mind, so to speak, in which each fact of knowledge and experience is set in its proper place and proportion. It may be either sterile, gloomy and limited or ablaze with light and colour. The richness of the inner vision does not depend on brilliancy and intellect, but on nameless powers of perception, and on feelings and sympathies which clear and enlarge its field. Someone has said, I think, that a man's greatness must be estimated by his vision, he is what he is in virtue of his consciousness, however unable he may be to achieve outward distinction. There are registered the results, the strained and sifted products of all he has thought, felt and really learned. His trouble comes from the fact that the aspect of his consciousness changes like the face of the sky, that he is aware of alternating states of consciousness, when all things temporarily look different, and he becomes for the time another man. His alarm arises from the realisation that he cannot be sure of himself, because by some horrid magic what he fears and denounces to-day may seem fair and utterly desirable to-morrow. Now I have Jekyll's placid consciousness and am at peace with myself and my God, but how small a breath and I boil and rage with all Hyde's furious passions. No land-locked mountain lake is so capricious, so deceitful and dangerous as my own consciousness. The soul does not always sit on the sill and look out at the window of the eyes, she sometimes turns away and examines the contents of the room and studies the pictures she has herself painted of the thousand and one things which have caught her fancy. The merit of these pictures varies in different minds both in nobility of subject and vividness of execution, and seeing the outer faces of mankind so much alike we do not always realise how much they vary inwardly.

What is the consciousness of the man who has just committed murder? The most penetrating sympathy can probably but faintly analyse his mental state when "all the scents of Arabia" seem unable to cleanse the guilty hand. Still less, perhaps, can another enter into the mind of a saint of God, of such an one as the obscure and famous brother Lawrence. What coroner can conceive the consciousness of a suicide just before his act? His world, his inner and real world is blighted and wrecked, irretrievably, he thinks; he can endure the contemplation of the ruin no more and flees, vain hope! not from a hard world, but from his own consciousness. Once more, what confusion does a fiery temptation bring into a previously tranquil consciousness, the sickening lure, the maddening fumes, the marching pageantry of the pictured pleasure; the man, perhaps outwardly calm, reels with the thronging images of the forbidden good. Where is the peace of God which "kept his heart and mind," and how shall he purge the palace of his soul from the intruding crowd of mocking revellers? If by an effort of the will he can do so he will know what is meant by "the kingdom of heaven is within you"; if his faith fail and he consent, he will find himself in hell without journeying out of this world. The most significant thing is that the furniture in the private room of consciousness is not all of this world's manufacture; there are things quite invisible to the outer eye which in that chamber are strong and objective, things which to the man himself are the most precious of his possessions; and as he sits among them, the curtains drawn upon the things of sense, he shall sometimes receive an honoured guest and hold high converse, lisping the half-learned language of mysterious far-off lands, hearing of customs and peoples beyond the range of human exploration, until the little chamber of his soul seems mean and poor, and all his pride is turned to longing for the nobler, better things.

TIME A WEAK POINT WITH SPIRITS.

Mr. W. Boyd Shannon writes:—

The Rev. Walter Wynn's account of his son's time journey over a distance of 400 miles is very interesting, as the time stated was so accurately given. Generally the time factor is a weak one, owing to its real insignificance.

Not long ago I asked a man, widely travelled in his lifetime—and not long left this particular plane—how long he thought it would take him to go from this country to Persia. His reply was "Ten minutes." He stated that he was not very sure, time being a weak point with them.

It was only given as his opinion, and no demonstration was asked for. Probably this faculty has to be cultivated to obtain greater control of it. Other much longer journeys thus become possible, such as inter-planetary visits.

Love of power merely to make flunkies come and go for you is a love I should think which only enters into the minds of persons in a very infantine state. —CARLYLE.

"Education at present does not educate, but suggestion does more or less blindly work for righteousness and turn out a type of character that at any rate holds its own with the very best."—"Self Training," by H. ERNEST HUNT.

A QUEER TALE OF TELEPATHY

Mr. Algernon Blackwood is an acknowledged master of the story of imagination with an eerie atmosphere. In the October number of "The Quest" he has an excellent example of his delicate art. It is called "Wireless Confusion."

The man was saying good-night to his little niece at bedtime, when suddenly the child's father, his twin brother, seemed to enter the room and stand beside them. Then a queer thing happened.

"She had not left his knee; he was still holding her at the full stretch of both arms; he was staring into her laughing eyes—when she suddenly went far away—into an extraordinary distance. . . . Down this long corridor of space, as it were, he saw her diminutive figure. . . . He felt dizzy."

A week later, when in a theatre, the scene on the stage withdrew in a flash to a distance.

"He did not actually see it go. He did not see movement, that is. It was suddenly remote. . . . He experienced again the distressing dizziness."

The next occasion was while watching a blue-bottle fly on the window pane.

"The fly grew abruptly into gigantic proportions, became blurred and indistinct as it did so, covered the entire pane with its furry, dark ugly mass. . . . He collapsed into a chair. . . . At length he cautiously opened his eyes. The fly was of normal size once more."

Still another phase of the phenomenon was experienced, though in the meantime a Harley-street oculist had pronounced his optic nerves to be perfect.

"He was reading a book when the print became now large, now small; it blurred, grew remote and tiny, then so huge that a single word, a letter even, filled the whole page. He felt as if someone were playing optical tricks with the mechanism of his eyes, trying first one, then another focus. . . . while not his brother, it was someone connected with his brother."

How the painful symptoms ceased with the capitulation of Turkey, and how his brother who had been reported killed returned and related his marvellous escape through the help of a wounded Turk to whom he had given water, must be read in the extremely vivid little story Mr. Blackwood tells in "The Quest."

One point may be added. A pair of Zeiss glasses, a gift from the brother in England, had been given to the Turk. "He was never tired of playing with 'em—making big and little, as he called it. . . . So really you helped to save my life. I told the old Turk that. I was always thinking about you."

AS IT WAS IN THE BEGINNING.

It is interesting to observe the effect which these phenomena, or the report of them, produced upon the orthodox Jews of those days [the time of Jesus]. The greater part obviously discredited them, otherwise they could not have failed to become followers, or at the least to have regarded such a wonder-worker with respect and admiration. One can well imagine how they shook their bearded heads, declared that such occurrences were outside their own experience, and possibly pointed to the local conjurer, who earned a few not over-clean denarii by imitating the phenomena. There were others, however, who could not possibly deny, because they either saw or met with witnesses who had seen. These declared roundly that the whole thing was of the devil, drawing from Christ one of those pithy, common-sense arguments in which He excelled. The same two classes of opponents, the scoffers and the diabolists, face us to-day. Verily, the old world goes round, and so do the events upon the surface.

—From "The Vital Message," by SIR A. CONAN DOYLE, in "Nash's Magazine."

THE ILLOGICAL CONJURER.—"Frankly I do not understand the attitude of the conjurer towards the Spiritualist. It is neither logical, fair, nor honest. It lacks logic because the conjurer avers that by being able to reproduce spiritual manifestations by mechanical process he thereby disproves Spiritualism; it is not fair because the conjurer hardly ever accepts the proposition that he should repeat his pantomime under the same conditions as the Spiritualist; and it is not honest because, without such a fair investigation, the conjurer has again and again publicly branded all Spiritualists as liars and frauds. From my own observation I have no hesitation in summing up the attitude of many conjurers towards the Spiritualists as being one of pure jealousy. It is either that or a sense of self-advertisement at the expense of the Spiritualist. If the Spiritualist can produce phenomena without apparatus, which the conjurer can only manage with all sorts of mechanical contraptions, it rather discounts the conjurer's efforts." — (From "An Amazing Séance and an Exposure," by Sydney A. Moseley. Can be obtained from LIGHT office, 3s. 3d. post free).

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1. — 6.30, Mr. A. Vout 'Peters. October 12th, Mr. Ernest Hunt.

The London Spiritual Mission, 13, Pembroke Place, W.2. — 11, Dr. W. J. Vanstone; 6.30, Mrs. Mary Gordon. Wednesday, October 8th, at 7.30, Miss Ellen Conroy.

Church of the Spirit, Windsor-road, Denmark Hill, S.E. — 11, Mr. G. T. Brown; 6.30, Mr. J. Osborn.

Walthamstow, 342, Hoe-street. — 7, Mrs. Graddon Kent, address and clairvoyance.

Shepherd's Bush. — 73, Becklow-road. — 11, public circle; 7, Miss Cann. Thursday, 8, Mrs. Brown.

Lewisham. — The Priory, High-street. — 6.30, Mrs. Marcroft.

Peckham. — Lausanne-road. — 7, Visit of the United Lyceum District Council. Thursday, 8.15, Mrs. Mary Crowder.

Brighton. — Athenæum Hall. — 11.15 and 7, Mr. P. Scholey, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting, Mr. Cramp.

Woolwich and Plumstead. — 1, Villas-road, Plumstead. — 7, Mrs. Podmore, address and clairvoyance. Wednesday, 8, Miss V. Burton, trance address.

Wimbledon Spiritual Mission, 4 & 5, Broadway. — 6.30, Sir A. Conan Doyle and Mr. Ernest Beard at King's Palace Theatre. Admission by ticket only. Wednesday, 7.30, public meeting. Friday, 7.30, Mr. Vout Peters at the Mission.

Brighton Spiritualist Brotherhood. — Old Steine Hall. — 11.30 and 7, Mrs. Imison; 3, Lyceum. Monday, 7.15, Mrs. Imison, also Tuesday, 3 p.m., public circle. Thursday, 7.15, questions and clairvoyance. Forward movement (see special advertisement).

Holloway. — Grovedale Hall (near Highgate Tube Station). — To-day (Saturday), 7.30, social: music and dancing. Sunday, 11, Mr. T. O. Todd; 3, Lyceum; 7, Mr. Geo. Prior. Wednesday, Partner Whist Drive in aid of Building Fund. October 12th, 11 a.m., Mr. Drinkwater; 7, Mr. and Mrs. W. F. Smith.

Spiritualists when in London should stay at

Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms: 5s. Bed and Breakfast; no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

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Some Reminiscences. An Account of Startling

Spirit Manifestations. By Alfred Smedley. With plans and portraits of a number of well-known persons who were eye-witnesses of the manifestations. 1s. 3d. post free. LIGHT Office, 6, Queen-square, London, W.C. 1.

Every Spiritualist should read and every

Society should stock for sale "The Larger Spiritualism" (2nd edition) and "The Place of Jesus Christ in Spiritualism" (4th edition) by Richard A. Bush, F.C.S. Price, post free, 5d. each Obtainable at Office of LIGHT, or from the Author at Morden, Surrey.

"Light" Supplement, containing the full report

of the National Memorial Service at the Royal Albert Hall. Illustrated with portraits. Can be obtained, price 2½d. each copy, post free, from LIGHT Office.

Psychic Research in the New Testament.

Scientific Justification of some of the Fundamental Claims of Christianity. By Ellis T. Powell, LL.B. (Lond.), D.Sc. (Lond.). 32 pages, 1s. 1½d. post free. LIGHT Office, 6, Queen Square, London, W.C. 1.

Spirit Teachings. Chapters from the Writings

of "M. A. Oxon" (William Stainton Moses). Reprinted from the book of that title, together with some descriptions of the circumstances in which they were received. 15 pages, 2d. post free, or 1s. 3d. per dozen, from LIGHT Office, 6, Queen Square, London, W.C. 1.

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sex. Letters to "Hypnos," c/o R. McAllan, 4, Manchester Street, Manchester Square, W. 1

Lectures at 153, Brompton-road, S.W. (Theo-

sophical Free Reading Rooms). Every Tuesday, at 8 p.m., on "The Hidden Side of Science." Every Friday, at 3.30 p.m., on "The Quest." Admission free. For full Syllabus of Lectures apply Secretary as above.

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6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

Programme of Meetings for the Coming Week.
(Circumstances Permitting.)

TUESDAY, October 7th, at 3 p.m.—

For Members ONLY.

Séance for Clairvoyant Descriptions.

No admission after 3 o'clock.

THURSDAY, October 9th—

For Members and Associates only.

At 6.30 p.m.— ... Meeting for Devotional Contemplation.

Members and Associates Free; Visitors, 1s.

At 7.30 p.m.— ... MR. W. J. VANSTONE.

Lecture on "The New Era: Its Beginnings To-day."

FRIDAY, October 10th, at 3.50 p.m.—

Members and Associates Free; Visitors, 1s.

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October 12th—Mr. Ernest Hunt.

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SUNDAY, OCTOBER 5TH.

At 11 a.m. ... DR. W. J. VANSTONE.

At 6.30 p.m. ... MRS. MARY GORDON.

WEDNESDAY, OCT. 8TH, AT 7.30 P.M., MISS ELLEN CONROY.

Thursdays, Meeting for Inquirers, 4 p.m.

WIMBLEDON SPIRITUALIST MISSION,

Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY, OCT. 5TH, 6.30, SIR A. CONAN DOYLE and MR. ERNEST BEARD, at the King's Palace Theatre, Wimbledon. Admission by ticket only.

WEDNESDAY, OCT. 8TH, 7.30 ... Public Meeting.

FRIDAY, OCT. 10TH, 7.30 ... MR. VOUT PETERS.

At the Broadway Hall, Wimbledon (through passage between 4 and 5, Broadway).

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12a, Baker Street, W.1.

TUESDAY, Oct. 7th, 7 ... MRS. JENNY WALKER.

THURSDAY, Oct. 9th, 3.30 ... MRS. ANNIE BRITAIN

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" 23	...	Work—a Method of Self-Realisation
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A QUARTERLY REVIEW.

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NOTES BY THE WAY.

Sir Oliver Lodge has had frequently to complain of garbled versions of his public utterances. Sir Arthur Conan Doyle is the victim of statements that pay no regard to considerations either of honour or of decency. As every self-respecting journalist is sorrowfully aware, the Press during the last generation has become commercialised by men to whom little matters so long as their newspapers are popular and profitable. Very few independent journals are left, and only the most powerful writers dare to say unreservedly what they think. Those behind the scenes know that in regard to the subject of human survival the Press is largely feeling its way, its leaders carefully and closely watching the trend of public opinion. Any large popular movement in favour of the subject would undoubtedly mean a complete *rolle face* on the part of journals that are at present hostile and contemptuous. Some of us who are associated with LIGHT, being ourselves Pressmen with long experience in newspaper work, are disposed to be very patient, knowing the difficulties with which the mass of journalists have to contend, and knowing, too, the impossibility of the average writer even faintly realising the importance of a subject like ours, which to him is but one of many with which he is called upon to deal, most of them apparently of far greater moment. In one sense, indeed, they are of more importance, as relating to matters of more immediate and practical interest. The issues with which we are concerned belong in a large measure to the future. We must be patient and bide our time.

The rogue is undoubtedly a device of Nature for punishing the fool. It is not always easy to apportion the blame between a swindler and his dupe. The dupe equally, as a rule, wants something for nothing and in the contest the sharper emerges simply as the successful criminal of the two. We see in the fact a notable illustration of the inexorable balance which obtains in the moral as well as in the physical world. There is, as Shakespeare pointed out, a soul of goodness in things evil. We do not condone the evil, we do our best to abolish it, but we recognise that, while it exists, it is in the wonderful economy of life made to fulfil its purpose. The struggle of opposites makes for equipoise. Let us take some examples from our own movement. However much we may deplore rancorous, shallow and prejudiced criticism, it fulfils some useful purposes. It frightens away the weak and timid class who might be otherwise tempted to dabble in the subject to their own detriment and ours. It raises the standard of evidence by patting the advocates of the subject on their mettle, and at the same time it attracts to us the attention of

keen and judicious souls upon whom unfair and malicious attacks produce an effect quite the opposite of that intended.

We are hearing much nowadays about the necessity for reforming humanity. But as the wise inspirer of a celebrated trance-medium (the late Mr. J. J. Morse) observed, humanity does not need reforming, it only requires rounding out and developing, and he remarked that, considering all its temptations and difficulties, the wonder rather was that men and women were as good as they are. There is really a great deal of essential goodness in mankind. That it is not easily recognized arises from the fact that it is very crude and is often expressed in ungainly and misleading shapes. Of a man whose untruthfulness made the unco' guid raise their hands in holy horror, a close observer of the culprit reported that many of the man's lies were dictated by kindly motives. They were told to please and sometimes to comfort people, and he gave some amusing instances to illustrate the point. The liar was in his way a philanthropist, just as some very truthful people carry their virtue to harsh and misanthropic lengths. After all, goodness is of the heart, and no great teacher recognised this more than Jesus. He taught that Love was the great thing, and He found more of it amongst the humble and unlettered than amongst those learned in the theologies, the formalists, purists and pedants. That is how He saw the world of his day; that is how He would see (doubtless *does* see) our modern world.

EDWARD WYNHAM TENNANT.

To the chorus of praises elicited from the reviewers in other journals, LIGHT may add its tribute of admiration for the delightful memoir of Edward Wyndham Tennant by his mother, Lady Glenconner (John Lane, £1 1s. net). He was indeed a brilliant youth, generous, witty, talented, and Lady Glenconner has made him live again for us in her pages. We were especially struck by the fine quality of his verse, much of which is quoted in the book. Some of it has the essential element of poetry, and is sufficient to place his name high in the roll of the soldier poets of the war. It contains the fine flower of thought and emotion expressed in exquisite words. In her dedication Lady Glenconner writes:—

"I would dedicate this Memoir to all those Mothers who have suffered the same loss. They will forgive the imperfections, and all I have found good to tell of my son here, they will feel to be true of theirs. May the Light of Comfort shine on them."

Our older readers will recall the name of the Hon. Percy Wyndham and its associations with LIGHT. The gallant youth to whose brief earthly career Lady Glenconner's book is devoted is his grandson.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

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"In true growth and development there is never any giving up, for what we gain is always of far greater value, even for real enjoyment, than that which we leave."—R. W. TRINE.

THE EVERLASTING LINK OF LOVE.

By ROSEMARY.

[In my dreams there came to me a young soldier and told me to write what he should relate to me. And so, with an unaccustomed pen, I have tried to do his bidding, for perhaps our dreams are the Realities and our waking hours but a Dream!]

An attack had been planned and we were waiting in our trenches for the signal to be up and over, when a mine exploded with a deafening noise, sending up a shower of earth and debris. I must have been struck and stunned, for I remember nothing more till I heard a clock chiming. "How odd," I thought. "Why, that sounds like our church clock at home!"

I opened my eyes and found to my surprise that I was lying on the hillside just above my home in England. I got up, shouldered my rifle and set off. How very odd. The rifle is no weight at all, and I have a strange sensation of gliding through space; my feet do not seem to touch the ground. I reached the house, and, standing beside the windows of the dining-room I looked cautiously in.

I saw my mother just putting sugar into the breakfast cups. The Pater and Donald were there. Mary was not down yet. Late, as usual, I suppose. I saw Mother put her hand over a letter lying by her plate. I knew by the caressing way in which she touched it that it was from me. I saw the Pater's face take on that expression which means that he is dying for news, but is too proud to appear curious. I intended presently to give them the surprise of their lives; a big war whoop and I should be in their midst. There's Mary. Now everyone is helped and Mother draws out her letter. "Dear boy, he is quite well and sends all sorts of messages to everyone. Donald is to see that old Kim gets enough exercise, and Mary will find the book she wants at the end of the first row in the bookcase near his bed. He has been in rest-billets, but is just off to the trenches again. The last parcel was ripping. It had all the things he wanted in it." I was just meditating my leap, when the maid came in with a telegram. What is the matter? My Mother turns very pale and all the family seem frozen with horror. I jump through the window. No one takes the faintest notice of me so I pick up the telegram and read it. It is from my C.O., who is also my Godfather.

"Regret to say your son, John, was killed in mine explosion yesterday."

"Mother, Mother, what an idiotic mistake to make! What a shock you have had! How lucky I have just turned up to re-assure you! Why don't you speak to me? Don't you see me? Do take some notice of a fellow!" To my growing amazement, she made no reply and did not seem to see or hear me. I turned to my Father, to Mary, to Donald, whom I shook soundly. "Really, old chap, this is past a joke! Am I so changed then? You must surely know me!" I dropped my rifle with a bang, I shouted, I did everything I could think of to startle them, to catch their attention, but it was all to no purpose. What is the matter with them? Have they all suddenly become deaf and blind? I was getting pretty desperate when a light began to dawn on the situation.

My sudden awakening on the hill-side, the feeling of gliding through space—was I really "dead" then, had I been killed after all? But no, why I never felt so alive before! "Father, Mother, do listen to me! It is a lie. I am here, close to you. I want to tell you all my adventures in Flanders and about that jolly Tommy I made friends with lately. Do pull yourselves together and listen!" It was useless, and at last, in despair, I rushed out of the house into the garden and up the hill to my favourite place of refuge. It was an old Roman Camp crowning the end of a spur of hills, on either side of which wide, smiling plains stretch down to the sea, only a few miles distant.

I flung myself down against one of the low mounds covered with grass and sweet pungent-smelling wild thyme which formed the inner ring of fortifications in bye-gone days. I was raging—torn by the sorrow of my parents and by the impotence of my attempts to comfort them. Scarcely knowing what I was doing, I pulled up great tufts of the thyme and crushed them in my hands. "What is this?" The scent seems to convey a wordless message to me. Wafted into my heart is a power which soothes and heals like balm poured into a throbbing wound. "Peace, little brother, peace! Lie and rest and await the hour of sunset. All is well; only be calm and patient. Peace." The turmoil in my mind was stilled as by a miracle. I lay back, I closed my eyes, and I must have slept, for the next thing I remember is sitting up and seeing my Mother standing gazing over the sea, where the sun was sinking in a glorious pageant of colours, crimson, gold, azure and palest wild-rose pink.

"John used to love to come here and watch the sun set. I thought I might feel nearer to him out here." She sank to her knees, and though I heard no words there came a great throbbing as of music in the air around her, and I knew that she was praying for me.

"Are not two prayers a perfect strength?" The beautiful words flashed into my brain. I knelt beside her and prayed as I never have prayed before that she might know I was there. As I prayed she suddenly turned towards me "John, John dear, you are here! I am sure that you are

here! I feel so conscious of you! Speak to me, darling! Tell me how it is with you! Oh, thank God for letting you come!" She sank back against the bed of thyme, closing her eyes, and for a space we held a wonderful wordless communion together. I knew that she was comforted, that she knew that all was well with me, that I loved her deeply and that nothing could separate those bound together by the mysterious and beautiful tie of Love. The link, the only link between the worlds is Love.

HOW THEY GOT TO BIRMINGHAM.

MIDLAND SPIRITUALISTS HEAR THEIR PROMISED SPEAKERS IN SPIRE OF THE STRIKE.

The mass meeting of Spiritualists in the Birmingham Town Hall on Sunday night, September 28th, was jeopardised by the railway strike, but was rescued by the resourcefulness of the local people and the indefatigable energy of Mr. Percy R. Street, of Reading. The tale is worth the telling. The two speakers announced were Dr. Ellis Powell and Mr. Street himself. At noon on Saturday Dr. Powell telegraphed Birmingham that in view of the railway strike it would be impossible for him to come down. At 11.30 the same evening Dr. Powell received a telephone message from Mr. Street, sent by a circuitous route, to the effect that he would be at Dr. Powell's residence on Sunday morning at 8.30 with a motor to take both speakers to Birmingham. Sure enough, at 9 a.m. Mr. Street appeared at Brondesbury, having left Reading at 5.30 a.m. and been delayed by mechanical difficulties on the road.

After breakfast for Mr. Street and his driver a start was made for Birmingham just before 11 o'clock, Mrs. Powell forming one of the party. Apart from some loss of time owing to taking the wrong turning at Banbury, the journey was comfortably performed and Birmingham was reached at 5.30, an hour before the advertised time of the meeting. The Town Hall was crammed, the audience numbering between 3,000 and 3,500. In fact, the meeting was one of the "star turns" of the evening, the other being a promised speech at another hall by Mr. J. H. Thomas, the leader of the railwaymen, who, however, was unable to keep the appointment.

The next problem was the return to London. The party left the Queen's Hotel at 8.30 on Monday morning. They had not proceeded ten miles before another car, dashing out of a side road at high speed, crashed into the "bonnet" and tore a spoke out of one of the front wheels. This caused an hour's delay, while witnesses were examined and the police took various measurements. Then, as it was found that the dilapidated car was still capable of progress, another start was made and the journey went on successfully through Warwick, until, at a lonely spot four miles north of Banbury, the cylinder cracked and the driver announced his fear that, so far as he was concerned, the proceedings had terminated. As there was just a bare possibility of amelioration, the party walked back to an outlying village named Shotteswell in an endeavour to procure assistance. The expedition, unfortunately, was unsuccessful, but the visitors were consoled by the discovery of a perfect gem of early architecture in the shape of Shotteswell Church, a little building with Norman and early English arcading untouched by the desolating hand of the restorer, and with the original stone altar *in situ*, possibly dating back a thousand years or more.

After this discovery the party attempted to walk into Banbury. They had nearly completed the journey when their motor came in sight in the rear, towed by a milk lorry. The breakdown of the engine was complete, however, and consequently, after prolonged search, another car was found which took the travellers on to Newbury, in Berkshire, where they spent the night. The next morning the reviving train service enabled a return to London in normal fashion. It may be doubted if the success of any meeting has been jeopardised in this fashion before, and it is certain that threatened trouble of this kind has never previously been out-manoeuvred with such energy and resourcefulness as were displayed by the Birmingham people and by Mr. Street on this occasion.

"LIGHT" SUSTENTATION FUND, 1919.

In addition to donations recorded in previous issues we have to acknowledge, with thanks, the receipt of the following sums:—

	£	s.	d.
Robert Salvesen	5 5 0
K.A.Y.E.	2 0 0
"Kingston"	1 0 0
T. Jones	0 10 0

THE Editor, who is now convalescent after his recent illness, has left town for a few days.

ERRATUM.—"Upon a night of earthquake God builds a thousand years of pleasant habitation for man" is the correct version of the quotation from De Quincey's "Suspiria de Profundis" in the Leader last week, there misquoted.

SPIRITUALISM AT THE CHURCH CONGRESS.

VIEWS OF EARLIER CHURCHMEN.

At the coming Church Congress at Leicester the subject of Spiritualism is to be dealt with by various speakers. In this connection it is interesting to reproduce some of the views expressed by Churchmen in papers read at the Church Congress at Newcastle-on-Tyne in October, 1881.

THE REV. DR. THORNTON.

On October 4th, 1881, a paper was read by Dr. Thornton, Vicar of St. John's, Notting Hill, on "The Duty of the Church in Respect of the Prevalence of Spiritualism." He said:—

At the mere name of Spiritualism some will at once cry out, "Frivolous!" others "Imposture!" and others "Sorcery and devilry!" Let me protest in the outset against all hasty, sweeping condemnations. No doubt in approaching the subject we find (to use the words of Mr. Page Hopps, a friend of Spiritualists, though not one of them) that "the way has been defiled by fraud, and blocked up by folly." Gross absurdity and gross deceit have been exposed in the doings of pretended Spiritualists. But we must not rush to the conclusion that all Spiritualism is pure deception, any more than we must involve all statesmen and all ecclesiastics in universal censure, because there have been political and religious charlatans. And as to the charge of diabolical agency, I do most earnestly deprecate the antiquated plan of attributing all new phenomena which we cannot explain to the author of all evil.

Now there is much of the Spiritualists' teaching with which the Church can most cordially agree.

1. It is a system of *belief*, not of mere negation of all that is not logically demonstrated. Its adherents are not ashamed to avow that they hold, as true, propositions which are incapable of mathematical proof. They are at least Theists if no more; certainly not Atheistic.

2. It is in its very nature antagonistic to all Sadduceeism and Materialism. It flatly contradicts the assertions of the miserable philosophy that makes the soul but a function of the brain, and death an eternal sleep. It proclaims that man is responsible for his actions, against those who would persuade us that each deed is but the resultant of a set of forces, an effect first, and then a cause, in an eternal and immutable series of causes and effects, and that sin and holiness are therefore words without meaning. It tells of angels, of an immortal spirit, of a future state of personal and conscious existence.

3. It inculcates the duties of purity, charity, and justice, setting forth as well the loving fatherhood of God as the brotherhood of men, to be continued, with personal recognition, in the future life.

4. It declares that there can be, and is, communion between Spirit and Spirit, and so, by implication, acknowledges the possibility, at least, of intercourse between man and the Supreme Spirit; in other words, of Revelation, Inspiration and Grace.

From the statement of these points of agreement I pass on to those on which I think Spiritualism warns the Church that her trumpet sometimes gives but an uncertain sound.

1. We habitually remind those whom we teach that "they have an immortal soul." We too seldom convert the phrase, and tell them that they are really Spirits, and have a body which contains an immortal part, to be prepared for immortality. We make them look on the body as the true being, the soul as a sort of appendage to it. . . . We should have taught, more carefully than we have done, not that men are bodies and have souls, but that they are souls and have bodies; which bodies, changed from the glory of the terrestrial to the glory of the celestial, will be theirs to do God's work hereafter.

2. Again, we are terribly afraid of saying a word about the intermediate state. We draw a hard and fast line between the seen and the unseen world. In vain does the Creed express our belief in the Communion of Saints; for if we hint that one who prayed for his beloved on earth may not forget them when, his earthly frame dissolved, he is removed nearer to the presence of his Lord, popular religion confuses such intercession with the figments of the Mediation and Invocation of Saints. Once again the bodily life, and not that of the Spirit, is made the true life.

3. Further, there is a wide-spread reluctance, even in the Church, to accept the super-human as such. I do not say this is universal, far from it, but it is very general.

CANON WILBERFORCE.

After a sketch of the history of modern Spiritualism, Archdeacon (then Canon) Wilberforce said:—

In view of the spread of Spiritualism in its modern aspects, and of the consequences resulting from it, it becomes a most important question what ought to be the attitude of the clergy of the Church of England towards believers in the alleged manifestations. That they are affecting and will still more affect the Church is certain, and has made itself manifest here in Newcastle.

Dr. T. L. Nichols, writing of its results in America, remarks that—"There can be no question about the marked effect of Spiritualism upon American thought, feeling, and character. Nothing within my memory has had so great an influence. It has broken up hundreds of churches; it has changed the religious opinions of hundreds of thousands; it has influenced, more or less, the most important actions and relations of vast multitudes. Immense numbers of those who, a few years ago, professed a belief in some form of Christianity, or were members of religious organisations, have, under the influence of Spiritualism, modified such profession. Great numbers, perhaps, who doubted or denied the existence of a future state, have found, as they think, incontrovertible proofs of its reality."

Just then, recognising that the general teachings of Spiritualism are inimical to almost every organised body of professing Christians, I would, with much deference, suggest that we must shake ourselves free from the conventional unwisdom of the ecclesiastical pool-pool! which is our modern substitute for the "anathematism" of less tolerant days. We must abstain from contemptuous reference to Maskelyne and Cooke, remembering that these inimitable conjurers have more than once been publicly offered a thousand pounds if they would, under the same conditions, imitate the most ordinary Spiritual phenomena in a private house; but they replied that, as their apparatus weighed more than a ton, they could not conveniently accept the challenge. We must call to mind the fact that such eminent scientists as Mr. Alfred Russel Wallace and Mr. William Crookes, the discoverer of the metal thallium and of the radiometer, the latter through his investigation of Spiritualism, have both declared that the main facts are as well established, and as easily verifiable, as any of the more exceptional phenomena of nature which are not yet reduced to law.

The movement is here, in the providence of God, whether by His appointment or permission; and through it He calls upon us to do what lies in our power to control and regulate it for those who are or may be affected by its practice and teaching. If from Satan, we ought not to be content with ignorance of his devices. Whatever danger may result to those who from mere idle curiosity venture where they ought not, duty calls on us to brave them courageously, as a soldier or physician hazards his life for the welfare of society. Spiritualism may be, and probably is, a fulfilment of the Apocalyptic vision of the Spirits of demons going forth to deceive the nations. It may be that the manifestations, mixed as they confessedly are, are part of the dark clouds which have to appear and be dispersed before the promised advent of the Lord with His saints to bring in a true Spiritualism. In the meantime, even regarding the fact in its worst light, we, as watchmen and shepherds, sustain a relation towards it which involves important duties.

We need have no fear for any truth of Christ's Church, for, as if He had foreseen attacks from the invisible borderland between earth and heaven upon His Church, He has promised that the gates of Hades shall not prevail against it. Resting on its true foundation, the Church of Christ is assuredly safe from all assaults; but there may be so much hay and stubble of our handiwork in it that many outward organisations may suffer the loss of the corporate existence. Secondly, we should realise that the sole strength of Spiritualism lies in the knowledge, partial and imperfect though it be, of the future life. The weakness of the Churches as opposed to the strength of Modern Spiritualism is in the ignorance of that life, and in misapprehension of Scripture teaching concerning it.

WALT WHITMAN'S CLARION CALL.

Have the elder races halted?
Do they droop and end their lesson,—
We take up the task eternal and the burden and the lesson.
Pioneers, O Pioneers!

All the past we leave behind,
We debouch upon a newer, mightier world, varied world,
Fresh and strong the world we seize—world of labour and
the march.
Pioneers, O Pioneers!

Till with sound of trumpet
Far, far off the daybreak call—hark how loud and clear I
hear it wind.
Swift! to the head of the army!
Swift! Spring to your places,
Pioneers, O Pioneers!

PSYCHIC SCIENCE AND MIRACLES.—Perhaps Jesus was actually transported by spirit agency from the desert, and set upon the pinnacle of the temple; that He was literally carried to the summit of a mountain, and saw a clairvoyant panorama of the splendours of the courts of that day. A fearful and incredulous mind will usually endeavour to explain away what was sometimes a literal fact. One has heard of a schoolmaster teaching his pupils that the ravens who fed Elijah were a tribe of that name! Such "wrest the Scriptures," and find them easier to swallow when torn into little bits, and think themselves "higher critics."—"The Wonders of the Saints," by the REV. F. FIELDING-OLD, M.A.

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MEDIUMSHIP AND CONJURING.

WHAT SOME FAMOUS CONJURERS TESTIFIED.

That some of the famous conjurers of the past testified to the reality of psychic phenomena is well known to psychic students. But the testimony they gave is worth recalling. Let us take, first, the famous Robert Houdin, who, after a thorough investigation of the clairvoyant Alexis, wrote two letters to the Marquis Endes de Mirville. These letters were published by the Marquis in 1853 in a Memoir addressed to the Members of the Académie des Sciences Morales et Politiques. In his first letter (May 4th, 1847) Houdin wrote of the phenomena:—

The more I reflect upon them the more impossible I find it to rank them amongst those which belong to my art and profession.

In the second letter (May 16th, 1847), he wrote:—

I have therefore returned from this séance as astonished as it is possible to be, and persuaded that it is utterly impossible that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).

Samuel Bellachini, the Court Conjurer at Berlin, made a declaration in December, 1877, regarding the phenomenal manifestations through Slade, the American medium, in the course of which he wrote that he had tested the physical mediumship of Mr. Slade in a series of sittings by full daylight, as well as in the evening. And he continued:—

I must for the sake of truth hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by prestidigitative manifestations, or by mechanical apparatus, and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London, Perty, in Berne, Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power and to prove its reality.

The Declaration is signed "Samuel Bellachini, Berlin, December 6th, 1877."

Let us take next the testimony of Professor Jacobs, a famous prestidigitateur in his day, who, writing to the editor of "Licht, mehr Licht" on April 10th, 1881, in reference to phenomena witnessed by him in Paris through the mediumship of the Brothers Davenport, said:—

I affirm that the medianimic facts demonstrated by the two brothers were absolutely true and belonged to the spiritualistic order of things in every respect. . . . If the psychical studies to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence or deny through predetermination to deny.

In 1882 Hermann, a famous American conjurer, according to the "Chicago Times," admitted the reality of mediumship after an experiment with a Mrs. Simpson, a Chicago medium. But as this was stated in a report of the séance and not over Hermann's own name, we may waive this testimony.

Another distinguished professor of legerdemain, Harry Kellar, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month addressed a letter to the editor of the "Indian Daily

News," in which, after giving an account of the marvels he witnessed, he wrote:—

In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand.

But this was not all. Mr. Kellar continued his investigations, and on the 30th January, 1882, was able to write to the same journal in these terms:—

After a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled.

We have an instinctive aversion to trading on the past, for we aspire to see our movement carried on with ever new life and power. Maeterlinck, in one of his essays, treats of the dangers of dwelling on the things that are past, and we have seen the disasters that befall those movements that live entirely on their traditions. But there are some important exceptions, and this of the testimony of conjurers is one. We hope those of our readers who are interested in the question will take especial note of the above testimonies. They may serve in some measure to stem the torrent of wild and foolish writing and talk from opponents who are crassly ignorant of the facts which they dispute.

DR. FORBES WINSLOW AND SPIRITUALISM.

Mr. Ernest W. Oaten, editor of "The Two Worlds," writes:—

"Owing to the controversy over a statement of the late Dr. Forbes Winslow made some years ago in the 'Times,' I am sending you for your information, and publication if you think fit, a copy of a letter he subsequently wrote to the Spiritualists' National Union, to whom I am indebted for permission to publish. I shall use in next issue. You might like to do the same.

"The original is kept at the registered offices, but is at the moment in my possession."

COPY OF LETTER FROM DR. FORBES WINSLOW.

57, Devonshire Street, W.

October 17th, 1912.

DEAR SIR.—In response to your request I desire to say that at the time I wrote the views alluded to in your letter I had under my care a lady of title, a great Spiritualist, whose mind was unhinged thereby. I was young at the time and the case made a great impression upon my mind and led me to investigate the matter and to write as I did. I classified, as far as I can recollect, Spiritualists as follows:—

1st.—Real believers in it.

2nd.—Rogues and vagabonds and impostors to whose advantage it was to allege a belief in it and who obtained their livelihood from practising the same upon certain persons, without using any discretion or judgment, and who were the means (and are the means at the present day) of mentally unhinging those predisposed to mental disorders. The law should deal with these (as it is doing) and lock them up.

3rd.—Those whose mental condition has given way from other reasons, and who advocate Spiritualism from erroneous and insane views respecting the same.

I am in the same position as the late Mr. Whewell, Master of Trinity College, Cambridge, who, on refuting certain statements made in a book he had written some years ago on Chinese Music, and being severely cross-examined on the same, gave the simple reply, "Yes, I wrote that, but I have changed my mind since then." This is my answer to your query.

Faithfully yours,

(Signed) FORBES WINSLOW.

"CHARACTER must be evolved slowly to be permanent, and character cannot be evolved without toil. Character is more important than the exchange of commodities with which we are too often mainly concerned, and artificiality and luxury only serve to lessen our interest in matters which make for contentment. Our material advantages will avail us little unless we gain in moral stature. And to do this there must be progression in all the virtues. Everything that militates against this end must be gradually discarded. Growth will then be continuous, and there will be no hurry, no haste."—J. C. WRIGHT.

FROM THE LIGHTHOUSE WINDOW.

Those who are in town on Thursday next, the 16th inst., should not miss the lecture to be given on that evening in the hall of the L.S.A. by the Rev. J. Tyssul Davis, B.A. Mr. Davis, who has lectured for the Alliance on several previous occasions, is a man of broad sympathies and wide culture, and one of the most eloquent speakers who have appeared on the Alliance platform.

It would be interesting to know if any automatic scripts gave an indication of the coming of the railway strike. Certainly, across the border our Adversaries, as Stainton Moses calls them, or the Forces of Disintegration, as they are termed in the "Seven Purposes," must have been actively engaged. We can surmise a spiritual conflict equal in intensity to the industrial strife that took place on our side.

Mr. Henry Withall was in fine form in his address at the opening meeting of the Winter Session of the L.S.A. on the 2nd inst., an account of which appears elsewhere. He reminded his hearers of their duty as "custodians of a great truth." The excellent attendance in spite of the difficulties of the strike was a happy augury for coming meetings. The gathering was distinguished by an array of psychic talent, for among those present were Mrs. Wallis, Mrs. Brittain, Rev. Susanna Harris, and Miss Violet Ortnor.

Miss Lily Cannock, daughter of Mrs. Cannock, the well-known clairvoyant and healer, has been awarded the Royal Red Triangle and the Victory medal in recognition of her services with the Y.M.C.A. in France.

The Church Congress, which is to open at Leicester on October 14th, will welcome the termination of the strike. Between two and three thousand delegates are expected to attend, and with the curtailment of transit facilities they would have found it extremely difficult to be present. As we have mentioned before, the claims of Spiritualism are to be debated at the Congress. We give in this issue some extracts from the views of clergymen expressed at an earlier Congress.

Sir Arthur Conan Doyle, at his lecture at Wimbledon, on Sunday night, described how he recently heard the voice of his son who has been dead a year. "I was in a darkened room," he said, "with five men, my wife, and an amateur medium. I bound the medium in six places with string. My wife later gave a little cry, and I heard the voice of my son. My son said: 'Father.' I replied: 'Yes, my boy.' He said: 'Forgive me.' I knew to what he referred. We had only one difference in all his lifetime—his non-belief in Spiritualism. I reassured him, and he replied: 'I am so happy.' Then his voice faded away. I state definitely that I spoke to my son, and that I heard his voice. I would be a most blasphemous liar if what I told you were not true." Approached by a newspaper representative with a request for further information, Sir Arthur Conan Doyle resolutely declined to be interviewed. "It is too sacred and delicate a subject to be discussed in cold blood," he said.

Father Bernard Vaughan, in a recent address at Brighton, brought forth once more the threadbare nonsense about Spiritualism driving people insane. In this issue we publish Dr. Forbes Winslow's recantation of his charges in this direction.

Dr. Abraham Wallace, in reply to Father Vaughan, points out that "some years ago it was found by careful statistical investigations that in certain asylums in the United States there were 14,550 cases of insanity, and the only ones attributed to Spiritualism were four. From 1878-1887 the total number of admissions to asylums in England was 136,478. Of these 3,769 were attributed to religious mania. From the time that modern Spiritualism was first heard of in England until the year 1904, Spiritualism as a cause of insanity had never been inserted in any report connected with an English asylum." If Dr. Wallace thinks these conclusive facts will deter our opponents he little realises their powers of juggling with the truth.

Sir A Conan Doyle will lecture at Wolverhampton on October 16th, instead of at Hanley as previously announced.

Controversy on Spiritualism is now being conducted in two London weekly publications—the "Medical Press" and "Common Sense." In the former (September 24th) the Editor writes, "I have still an open mind in regard to Spiritualism, and should occasion of investigating the subject first hand offer, I shall do my best to rid myself of my avowed scepticism." He publishes letters from three correspondents—Dr. Preston King, of Bath; Dr. Francis Herniman-Johnson, of 61, Harley-street, and Dr. Henry Sewill, of Reigate. The first and second named gentlemen admit the facts of psychic phenomena but question their interpretation. The third devotes his contribution to a criticism of Sir Oliver Lodge.

Dr. King writes: "Mr. Crawford, in assuming the existence of his 'operators,' has only fallen into the error, common throughout all ages, of ascribing what cannot be explained in the light of current knowledge to the agency of departed spirits." He considers that this presumed supernatural agency has hindered the serious investigation of the subject.

Dr. Herniman-Johnson boldly avers that "The time is rapidly approaching when the existence of the phenomena of Spiritualism (so-called) can no longer be doubted by a thinking man." He has seen a table rise from the floor without anyone touching it, and witnessed the table "attack" a particular person who had been making game of the proceedings. But that, he confesses, is the extent of his spiritualistic experience. Yet we find him offering a possible explanation for materialisations. He is a follower of T. J. Hudson, whose "Psychic Phenomena" represents to him "the high-water mark of what can be done in the way of explaining 'spiritualistic' phenomena without going beyond human agency."

Mr. Sewill, in the course of a long letter, says, "Upon Sir Oliver Lodge's facts or assumptions, if not he, his followers—Sir Conan Doyle and others—seem to be trying to lay the foundations of a new religion. It is to be based on science, not faith or revelation. Its foundations ought to be indestructible; they are, to say the least, far from solid."

A well-authenticated ghost story is recalled by the London "Star" in connection with the marriage on October 6th at Westminster Cathedral of Miss Hilda Paget and Captain H. E. Raymond-Barker. The bride is daughter of Mr. Howard Paget of Elford Hall, Tamworth, whose father was the Rector of Elford, highly esteemed in the Western Midlands a generation ago. One day at Elford Rectory he saw what looked like mist assume the outlines of a human figure. He thought at first he was witnessing some unusual effect of light and shade, but when the head of the figure turned he recognised the features of a very dear friend. The expression was one of profound repose. The apparition faded instantly; but the Rector had no doubt of its meaning, and told his family that his friend (of whom he had heard nothing for weeks) was dead. So it proved; in two days came news that he died at the time of the ghostly appearance at Elford Rectory.

Mr. G. T. Sadler, of Putney, has a long letter in the current number of "Common Sense" (October 4), in which he criticises some of the books on which (he alleges) Sir Arthur Conan Doyle relies (and quotes) for his evidence on Spiritualism. He writes: "The phenomena are genuine very often, but Dr. Conan Doyle's explanation of them is not the only one, and probably not the simplest or most scientific. Cannot he revise it?"

Mr. Sadler quotes Dr. Crawford as saying: "The medium supplies the material and the sitters supply the energy," and he asks what more is needed than an intelligence to guide and use the energy. While allowing that Dr. Crawford suggests that it is a discarnate intelligence, Mr. Sadler is of opinion that he is not eager to assert this view. He quotes Dr. Crawford, "It is sufficient for my purpose that there are intelligences of some kind in charge of the phenomena."

But if he had taken the trouble Mr. Sadler could have given this definite expression of opinion by Dr. Crawford in the Preface to his book, "The Reality of Psychic Phenomena," where he says, "I do not discuss in this book the question of the identity of the invisible operators. That is left for another occasion. But in order that there may be no misapprehension I wish to state explicitly that I am personally satisfied they are the spirits of human beings who have passed into the Beyond." Thus do our critics take what suits their purpose, and ignore statements from the same source that contradict the end they have in view.

Sir Oliver Lodge, in an article in the "Weekly Dispatch," deals with the problem of evil which, he says, has exercised the mind of philosophers, and poets, and thinkers from time immemorial. "If there be a God, why is evil permitted? that is one question; and Why does misfortune fall upon the good as well as upon the wicked? that is another. The questions can be differently formulated."

After discussing this aspect of the question, Sir Oliver continues: "Without an element of evil, and the possibility of succumbing to it, human life would be divested of much of its interest: it would be mechanically not morally perfect, and the training derivable from an experience of real struggle and effort would be absent. If there is light there must be darkness. If there is heat there must be cold. If there is good there must be evil. The alternations of light and dark, of summer and winter, of growth and decay, of life and death, of pleasure and pain, and apparently also the alternatives of good and evil, seem necessary for all the fullness and completeness of a complex universe."

THE L.S.A. SOCIAL.

A LARGE GATHERING IN SPITE OF THE STRIKE.

"All life's difficulties seem great at a distance, but vanish when faced." So moralised Mr. Withall, acting president of the Alliance, in congratulating the seventy or eighty ladies and gentlemen who had faced the difficulty of being present on the 2nd inst. on the occasion of the opening meeting held in the beautiful hall attached to the Society's rooms. He did not add that the overcoming of difficulties brought its reward, but this was certainly the case in the present instance; the evening's programme, quite apart from the pleasure of social intercourse, being of a most interesting and enjoyable character. Before introducing its special features the Chairman had a cordial word of welcome for the new members present, expressing the hope that they would soon find themselves entering into the spirit of the movement—a spirit of fraternity and helpfulness to others. He reminded his hearers that they were custodians of a great truth, which, without thrusting it down everybody's throat, they would feel it their duty to endeavour, as best they could, to pass on, by giving their friends the opportunity of questioning and conversing with them on the subject. This method was far more effective than public meetings, the influence of which was often very transitory. They would not fail in this respect if they realised what Spiritualism was, the comfort which it brought, the burdens which it helped to lift. The one thing we needed in the new world that was to be constructed was the realisation of our relationship to one another, and if we once realised the nearness of those whom we had thought lost this would follow.

Just now we were living in very precarious times. They were very precarious as regarded the Alliance. The Society's tenure of the present premises must end in eighteen months. They had looked at dozens of places but so far had found nothing suitable. If any of his hearers knew of a good-sized house in a suitable neighbourhood, he appealed to them to let him know, for something would soon have to be done. The Society was steadily growing in numbers and this growth might continue on a still more extensive scale, for interest in their subject was being awakened everywhere and their paper—*LIGHT*—was in consequence enjoying an increased circulation. All this made it difficult to find premises which would be exactly adapted for their purposes—as they would want not only good accommodation for carrying on their work, but a hall for meetings which would hold as many people as that in which they were then met. Another cause for anxiety had been the health of their editor, Mr. Gow, who had kept up the paper to a very high standard. With regard to that evening's meeting he (the Chairman) had thought it would be a good thing once a month to give friends who were unable to attend afternoon meetings an opportunity of witnessing demonstrations of the wonderful faculty of clairvoyance. They had expected Mr. Peters to give the demonstrations that evening, but owing to the strike he was unable to return from Scotland in time. Miss Violet Ortner had kindly offered to take his place.

Miss Ortner gave some ten or twelve descriptions, nearly all of which were recognised. These were preceded and followed by violin solos by Miss Walenn, accompanied on the piano by Mr. Wiseman. We feel that it is impossible to speak too highly of Miss Walenn's playing—it was an artistic treat such as can seldom be enjoyed: The pieces selected were "Chant du Soir" (Gerald Walenn), Brahms's "Dance," "Humberesque" (Dvorak), and "Swing Song" (Ethel Barnes).

True courage is not incompatible with nervousness, and heroism does not mean the absence of fear, but the conquest of it.—HENRY VAN DYKE.

THE WONDER OF PRAYER.—To the accomplished lover great and wonderful is prayer; the more completely the mind and heart are lifted up in it, the shorter the wording. The greater the prayer, the shorter in words, though the longer the saying of it, for each syllable will needs be held up upon the soul before God, slowly and, as it were, in a casket of fire, and with marvellous joy. And there are prayers without words, and others without even thoughts, in which the soul in a great stillness passes up like an incense to the Most High. This is very pure, great love; wonderful, high bliss.—"The Golden Fountain."

"We all love to hear a child laugh—it rings so true and is so evidently provoked by real amusement. Why cannot we also retain some of this spirit of fun and pleasure? Is it not because we shut ourselves out from the children's world so much that we forget how to put our troubles aside, as they do their lessons at playtime? The little girl knows that her doll is lifeless, yet almost before she has it in her arms, the toy is as real and as precious to her as she herself is to her mother. She so closes her eyes to its disfigurement that she is no longer conscious of any defects, and so is untroubled by them. If only we can do likewise and see the inner worth and charm of things we shall know something of the joy of living and retain a little of that beauty which radiates like 'trailing clouds of glory' from the heart of our childhood."—D. C. JONES.

MIND-READING v. SPIRIT-COMMUNICATION.

By E. W. DUXBURY.

Of all the hostile hypotheses with which the spiritistic theory has been confronted, none has been more persistent than that of mind-reading or thought-transmission, as explanatory of a certain class of mental phenomena. It is, in fact, as old as Modern Spiritualism itself.

When Cahagnet published in Paris in the year 1848 the results of his experiments with his mesmeric subject, "Adèle" (described by so negative a critic as Podmore as some of the most striking evidence adduced in support of the spirit theory), he frequently referred to this suggested explanation. Certain of his sitters, at first amazed by the extraordinary mental phenomena they experienced, afterwards, on reflection, adopted "thought-transmission" as an alternative explanation, and returned to him for confirmatory evidence of spirit agency, which, in several instances, was furnished.

This theory of mind-reading is highly theoretical and would, if it were true, present almost limitless possibilities. It therefore makes a special appeal to the amateur in psychical studies. Those who adopt this theory do not appear to have realised in any adequate degree the implications of their doctrine. When seeking an explanation of the mental phenomena in question their supernormal character is not disputed, nor is the integrity of the medium challenged. The medium's ability, however, to obtain from the conscious or subconscious minds of the sitters the information he discloses is asserted to be the true explanation of the phenomena.

Assuming this explanation to be correct, any question of spirit agency would be ruled out, and we should merely have to deal with an abnormal fact of psychology, and it is herein that the question admits of a practical test. If one man has the power to sit down opposite another quite unknown to him and then to disclose to him ideas forming part of the content of the latter's conscious mind or of his subconsciousness, it would be incredible that such a faculty could be limited to any one subject or class of ideas. We could not conceive, for example, that one man could read the mind of another in all that related to the latter's operations in stocks and shares, but was quite unable to do so in any other particular.

If this faculty exists, it cannot be altogether rare. We can hardly suppose that all those who happen to possess it at once set up as professional mediums, and then restrict their powers to spiritistic questions for pecuniary reasons. Nor could the restriction of the faculty to one set of ideas be properly attributed to the power of suggestion. Suggestion on the part of the sitter might convey, for example, a general impression of spirit agency, but it could not transmit the detailed, and often recondite, facts by which such impression is frequently supported.

The issue is therefore clear. As the conscious minds and the subconsciousness of all of us teem with thousands of mundane ideas unrelated to spiritism, if this faculty of mind-reading truly exists, it should be capable of cognising, in the case of a stranger, ideas entirely unconnected with those of death or spiritism. It should not be difficult, by means of experimental psychology or an adequate number of well-attested instances to substantiate this faculty with regard to ideas quite extraneous to those of spiritism. By similar means the existence of a limited (not unlimited, as some suppose) power of telepathy has been established for all unprejudiced minds who will take the trouble to study the evidence.

If, however, it should transpire that the alleged faculty of mind-reading is entirely limited to ideas of a spiritistic character, this very limitation to one class of ideas would indicate that mind-reading could not be the true explanation which must, therefore, be sought in the agency of discarnate spirits.

The mind-reading theory is more plausible when applied to a medium in the trance state, but it becomes much more doubtful in the case of a clairvoyant or clairaudient medium, who is frequently not in that condition. Experimental studies in telepathy or the results obtained in thought-reading entertainments, though they are sometimes superficially cited in support of this theory, are obviously on a different footing, since they involve intense mental concentration upon particular words or ideas on the part of the agent.

If the spiritistic theory be opposed on the ground that it has not sufficiently established its facts, in a much worse plight must be a hypothesis which is scarcely supported by any facts, but exists mainly in the realm of theory.

"NATURE not only leaves slackness and indolence unrewarded, but punishes them with strictness and severity. She withholds the prizes and raises her terms. Every postponed duty is made harder. When vigilance is relaxed, difficulties accumulate. Delay to make the best use of immediate opportunities means a heavier penalty of toil. The poet Browning was never tired of teaching that all work done faithfully and patiently on earth was a preparation for the life eternal. It was not only a preparation of character but the work itself would survive. . . . The wise man will therefore, plan his tasks not upon the small tasks of earth but upon the grand scale of the life eternal."—H. LEROY YORKE, M.A., B.D.

PROBLEMS OF THE FUTURE LIFE.*

FIRST NOTICE.

The sub-title of this masterly book, of which the above heading is an abbreviation, much better indicates the nature of the work than its title proper. "Life after Death" may very naturally be understood as descriptive, which is far, indeed, from the author's intention. Whether as fact or as *ben trovato*, the legend of the old farmer's adventure with Ruskin's "Notes on the Construction of Sheepfolds" is suggestive of what may be experienced by many readers, old and young, in search of knowledge concerning after-death life, when they expectantly take up this volume. For Dr. Hyslop does not profess to tell us much about the future life; indeed, he shows that we not only know very little regarding it, but from the nature of things, cannot know much. Of more immediate importance to the student of Spiritualism than extension of reports of the daily life in our "Heavenly Home" is actual knowledge and understanding of the severe natural limitations to such knowledge—the rationale of the ignorance, confusion, contradiction, even chaotic communication notoriously prevalent: this invaluable contribution to our crying needs, here supplied, is naturally prior to the special knowledge of which so many are now in quest.

Readers who in their time have "done their bit" in metaphysics, philosophy, science and psychology, will find this book easy enough reading, pleasurable in no common way or degree. The thoroughness of its logic, the methodological procedure, rivalling the Teuton at his best, must receive due acknowledgment, the *odium Germanicum* notwithstanding. This work is a typical product of Intellect, properly understood as a component of Intelligence (not constitutive of it), its true use here admirably illustrated, just as its abuse was conspicuously exemplified by modern Prussia. Other less prepared readers may as well at once understand that with regard to the book under notice they will perhaps have to "work for their living"—which is, after all, the condition of a progressive life decreed by Nature.

The Natural Principle of Continuity, logic one of its modes of action, finds extraordinary freedom of expression in Dr. Hyslop's mind; hence his trains of dialectical thought are sometimes surprisingly long, sometimes astonishingly short. He will trail his reader relentlessly through many chapters to the scheduled destination, that on arriving there the latter may not only see clearly where he is but how he got there. With equal adroitness the author will cut adrift carriage after carriage of the train he and his reader travel in, picking them up later on if wanted, indifferent to their fate for the time being, frequently for all time, so that the particular carriage occupied goes along most quickly and surely. This is a characteristic of his method requiring no particular illustration in the reviewer's measured space. It is a superb manifestation of logic in essential thought, of invincible continuity of purpose and process. The *pro* and *con* impartially, fearlessly; the why and wherefore, the rationale, in demand always.

The first chapter of "Life after Death" deals with Primitive Conceptions of a Future Life. "It is probable that the differences of all the world religions," here remarks our author, "can be unified in psychic phenomena." Herbert Spencer's treatment of dreams and ghosts in relation to religion and belief in a future life receives fine intellectual correction. This chapter alone will suffice to indicate the method and manner in which the subject of the book is handled. Chapters II. and III. concern the Ideas of Civilised Nations: brief expositions of Chinese Religion, Hindu beliefs, Japanese Doctrines, Egyptian Ideas, Early Greek Ideas, etc.—an apparently far cry from the world to come. Touching the doctrines of nirvana and reincarnation there are passing observations, of a thought-liberating character and value.

In the fourth chapter Christianity and Psychic Research are considered in their natural relationship, a proceeding so commonly ignored or violated as to come upon us with an air of novelty. The former is represented as "founded on alleged facts, not on a philosophical scheme of the universe"—psychic facts at one with those of modern psychic research, making Christianity a truly scientific religion. Chapter V., on Modern and Scientific Doctrines, is a rather long train of thought composed of many communicating carriages whose windows open upon views of intense interest. The Kaleidoscopic operations of logic upon the diverse concepts of materialism are philosophically exciting. The non-metaphysical reader may, however, find them more numbing than stimulating. The drop-of-water-in-the-ocean analogy of survival, telepathy and much else, are treated with refreshing originality and vigour.

Chapter VI. discusses The Possibility of a Future Life—one of the long but logically necessary trains of thought. "There are three ways," says the author, "in which the possibility of survival after death can be defended on philosophical grounds. (1) On the hypothesis that there is a 'spiritual body,' an 'astral body,' or an 'etherial organism,' of which consciousness is supposedly a function rather than

of the brain. (2) On the hypothesis that consciousness is a functional stream of the Absolute or God and not of the physical organism. (3) And the hypothesis that consciousness is a function of a spaceless point of force, the virtual view of Leibnitz and Boscovitch." It is then pointed out that except in spiritualistic phenomena and theosophic speculation we have no evidence for a "spiritual body" or its synonymous conceptions. This chapter supplies excellent matter for several articles on subjects of the first importance, but must be passed by without further comment, together with the one following, on Difficulties of the Problem. The remainder of the book more directly appeals to the general readers of LIGHT. Chapter VIII. is to them of such immense practical value that an article should be reserved for it alone.

W. B. P.

POLTERGEIST PHENOMENA WITH THE
"GEIST" RULED OUT.

The "Saturday Review," in a smartly written article on "Magic and Superstition," rebukes the self-satisfied preening of our intellectual feathers which is induced by the contemplation of our ancestors' belief in magic and witchcraft. Beyond changing the names of our fathers' creeds, there is, the writer assures us, but little change. "We no longer talk of white magic, the Cabala, necromancy and sorcerers. We call them patent medicines, mind and memory training, Spiritualism, and hypnotism." He goes on to pillory some instances of what he regards as the modern catering to credulity, only to admit at the end, however, that certain phenomena do exist which are as yet inexplicable:—

"I have myself witnessed the performances of what the Spiritualists call a Poltergeist. A Central African chief, goaded by my denial of the existence of evil spirits, showed it to me in the hopes of overcoming my scepticism. He took me to his village, and pointing to an ordinary native hut, informed me that if I cared to go inside I should find a particularly unpleasant spirit pulling the hut to bits. Personally, he said, he advised me against it. It was an ordinary round mud hut with a grass roof and a low doorway, of the type used in most African villages. I went inside and was immediately hit on the arm by a large piece of mud. Other pieces of mud were detaching themselves from the wall and flinging themselves about inside the hut. A piece of cloth which was lying on the floor was lifted up about three feet in the air and ripped in half. I then retired from the hut. The hut had been perfectly empty, and there was no possibility of anything entering it or being thrown into it from outside."

Admitting that the experience is inexplicable, the writer does not see that it is necessarily supernatural. (Nor do we; nothing is supernatural—but we know what he means.) "The fatuous absurdity of the whole proceedings," he says, "is sufficient argument that it was as unconscious as an earthquake. . . . If we are to accept the ordinary coal-throwing poltergeist as a spirit, we are driven to think that the spirit world is devoid not only of sense but of humour." Are we, indeed? That is a very wide generalisation. If circumstances had clearly pointed to the phenomena being the work of a mischievous boy or girl, would the "Saturday" reviewer have ruled out such an explanation on the ground that their fatuous absurdity "was sufficient argument, etc."? Or if he had ultimately become convinced that human agency was at the bottom of the manifestation would he have been driven to think that this world was "devoid both of sense and humour"?

"ANY fool can go crooked and call it Romance; it requires a clever man, a strong man to go straight. . . . To do anything but steer straight means the speedy end to all adventure; the mudbanks of life are piled with vessels whose helmsmen failed to grasp that point. There has been a lot of nonsense talked about this matter of Romance. It is assumed that wrong-doing is necessarily romantic, whereas, I believe, it is often the most dull and dreary method of spending one's life. . . . Drifting in matters of morality can lead only to shipwreck; steering may lead to the desired haven. 'To be in heaven,' it has been said, 'is to steer; to be in hell is to drift.' And the true Romance, with all the other verities of life, finds its consummation in the celestial, not in the infernal regions."—SHEARSMITH.

H.C. is troubled concerning the question as to the grief of the departed spirit at being unable to communicate with friends on earth, and asks if there is a compensating element. There are at least two compensating elements. One is the sense of ease and freedom enjoyed by the enfranchised spirit and the other is the fact that communication is not entirely cut off, as there is a certain connection between the incarnate friends as spirits and the arisen spirit. It is not, of course, an easy question to deal with, as there are countless grades of advancement, even amongst people in the flesh, and the experiences of the man at death are liable to infinite variety. In the case of advanced spirits temporary troubles of separation would not weigh heavily, while in the case of what are called "earth bound" spirits there is often a dulling sense of perplexity which lasts until they are sufficiently enlightened to recognise their true condition.

* "Life After Death: Problems of the Future Life and its Nature." James Hyslop, Ph.D., LL.D. Kegan Paul, Trench, Trubner and Co., Ltd. Price 9/- net.

FRANCIS GRIERSON ON "WONDER."

The "Toronto World" of September 1st gives the following report of an address by Mr. Francis Grierson:—

Francis Grierson, the celebrated author, gave an address last night at the Theosophical Society, in the Canadian Foresters' Concert Hall, on "Wonder." The house was packed, and the audience listened with rapt attention to the eloquent sentences of the great essayist. Epigram and apothegm followed each other in brilliant succession. Imagination and wonder, he said, were closely related, but through wrong education the young were taught to think automatically and lost the faculty of wonder. People who think profoundly never cease to wonder. Unless this faculty is kept alive people lose interest in the great events of life and the universe grows stale. The more blasé people are the older they look. The more attention given to psychology the drier the mind. Spencer grew more pessimistic the more he followed his philosophy. Where there is no wonder there is no vision. People who see furthest have the greatest influence. The universe is the most wonderful mystery. Eternity is the most wonderful thought. A wave of wonder is sweeping over England such as the world has never seen. It began before the war. People tire of sensation. They never tire of the wonders of the mind.

Imagination, wonder and vision go together. The Prussian failed to see what would happen when he tried to rule the world. The new paganism stares at everything and wonders at nothing. Edison is materialistic and his mind moves in a channel of invention instead of creation. No one ever invented anything as wonderful as a wild flower. Goethe said that the spiritual world is never closed. It is our senses that are closed. The cynic is never creative. In France the romantic period died in the Franco-Prussian war. Zola thought he could get along without wonder. He is too dead to-day to be discussed. Instead of wonder Zola only aroused curiosity. The difference between wonder and curiosity is the difference between vision and vulgarity.

COMMON PEOPLE RIGHT.

Science has only stepped in to prove that the common people are right. The common sense of people has never failed to see the wonderful and the miraculous, and science is now trying to recognise these things. The vibrations which influence us most are sound vibrations. To fear a thing is to be negative to it. Fear is a mental condition. People dread the proofs of immortality which are thrust upon them. They fear the proofs of judgment to come. The day has gone when any body of educated men can deny the revelations of the occult. It requires prophecy to make the people admit that mind has clear vision. Moral platitudes can never take the place of real reverence. An agnostic sermon is intellectual sin parading in Sunday clothes. The French sceptics will have to explain why Foch was able to work wonders. Worldly power is always defeated in its ambitions. Riches feeds on its own vitals. Note the careworn faces of men who hoard money—the worst form of obsession.

Mr. Grierson said he remembered in 1870, when the first idea of brain waves descended on London twenty-eight years before Professor Crookes' celebrated addresses in which he attributed all phenomena to vibration. Titled society has now accepted the occult. Ridicule is unpardonable. To refuse to recognise the occult is provincial. Great Britain, he said, was saving the world twice, in this recognition of the occult side of life, as well as in the war.

MR. HORACE LEAF IN THE PROVINCES.

Mr. Horace Leaf, who has just returned from a lecturing tour in the Provinces, found the movement in a highly promising condition in various centres. Societies were pursuing an active forward policy, not only aspiring to encourage production of psychic phenomena of an evidential character, but seeking for their platforms the finest obtainable exponents of the philosophy of Spiritualism. To accomplish these ends the Societies are sparing no expense. They are also securing the largest halls they can get for their meetings.

In Sheffield Mr. Leaf found the keenest intellectual and spiritual atmosphere prevailing, and the movement, besides being on a high plane, was in a healthy, progressive state. Much of the success achieved was due to the efforts of such loyal workers as Councillor W. Appleyard (who has been Lord Mayor of Sheffield twice), Mr. J. Higginbotham, Mr. W. G. Hibbins, B.Sc. (Lecturer in the Technical Institute), and Mr. J. K. Jones. To Mr. B. Chappell (Rotherham), and Mr. Levi Crowcroft (Doncaster) the cause is also greatly indebted.

Sheffield possesses in Mr. Sutton a fine clairvoyant, who has also the gift of clairaudience. He is able to give the full christian and surnames of those manifesting, with their former addresses and the date of their passing. Mr. Sutton's method of procedure is to walk amongst the audience during his delineations.

Mr. Leaf delivered his lecture on "Materialisations" at Sheffield, Rotherham, and Doncaster to large and very appreciative audiences. He received requests to pay further lecturing visits.

SIR A. CONAN DOYLE AT WIMBLEDON.

The Wimbledon Spiritualist Mission has engaged the large King's Palace Picture Theatre in Wimbledon for the four Sundays in October for special local propaganda. Sir Arthur Conan Doyle kindly lent his valuable assistance by taking the first meeting on the 5th inst. The hall accommodates eight hundred people, and every seat was sold. A large number had to stand, and many were turned away. Owing to the railway strike Sir Arthur had to motor all the way from Crowborough.

He was in splendid form, riveting the attention of his audience from first to last; speaking with telling effect on his great subject, "Death and the Hereafter." His analogies were very helpful, and one could feel that they struck right home. The audience was most enthusiastic.

Mr. Ernest Beard followed with a short but very useful address.

This Wimbledon enterprise has aroused considerable opposition, as was to be expected, the Church party taking the Wimbledon Theatre next door for the same dates in order to hold counter meetings. It is doubtful whether they can arouse the same enthusiasm for their opposition, and produce the same power and sense of exaltation as was so distinctly felt at the King's Palace last Sunday evening. Sir Arthur stipulated that half the profits of the meeting shall be given to the L.S.A. Memorial Endowment Fund, which was willingly agreed to.

The other meetings in October will be "admission free."

R. A. B.

THE WAR AND THE FUTURE.

MRS. BESANT AT QUEEN'S HALL.

A venerable figure, though showing little trace of her seventy odd years except in her ever-whitening hair, Mrs. Annie Besant is a living challenge to all who carp at the study of occult forces and see in it a broad highway to a mental retreat.

In spite of the strike conditions a large audience gathered on Sunday morning to hear the first of a series of public lectures from the standpoint of Theosophical teaching as applied to the problems bequeathed to us by the war. Mrs. Besant dwelt at length on the Theosophical view that the war marked the critical point of transition between two great aspects of humanity. That which has dominated and does so still has used the concrete mind largely as its great lever. The dominating race of the future will find its greatest strength in its intuitive powers and their wise use. The disclosing to-day of such widespread psychic gifts, and the general interest in them indicate that this new race is already showing itself among us.

Dwelling on the particular contributions various races make to the whole, Mrs. Besant pointed to the family idea in India, where duty and obedience had become subordination in many cases—and the antithesis of the West where the excessive individualism, which in its assertiveness ignored the claims of others, became supreme selfishness. Both contributions were needed by mankind, and the one could be a corrective of the other.

Referring to the strike, Mrs. Besant said that something of this family ideal of the East was at the root of it—the stronger standing for the weaker brother—and of this we could be glad, even if the strike itself made no appeal.

"From all according to their capacity,
To all according to their need,"

was the only sound foundation for the future—and all Governments must in their turn prove themselves not autocratic but appointed for the service of the nation.

Reincarnation, with which she did not suppose many in her audience agreed, was the key which made it possible to understand why the young men in such vast numbers had gone from us. Death was no loss when we realised that all essential things were retained, and that on the other side the fruits of experience here were maturing, and soon these boys would be back with their larger vision to become the Builders of the New World, a world in which the law of the jungle would be replaced by the law of brotherhood, and each nation encouraged to give of its best to the common stock. "Men have learned during the war how to subserve the part to the whole, they have developed magnificent organising powers at work at that moment, and these must be harnessed to produce the necessities of life for all."

As I rose from my seat an ardent Theosophical member sitting near said to a friend: "Isn't she sublime—the greatest intellect of our day?" While not being able fully to endorse this adulation nor agreeing with all the speaker's views, I nevertheless rejoiced in the fine appeal for reason, and arbitration, and goodwill to be our most potent weapons in the building of the New Jerusalem.

B.

MR. W. FITCH-RUFFLE, a well-known medium and speaker on Spiritualist platforms some few years ago, is leaving for America on the 22nd inst.

TO-MORROW'S SOCIETY MEETINGS.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1. — 6.30, Mr. Ernest Hunt. October 19th, Mr. Ernest Meads.

The London Spiritual Mission, 13, Pembridge Place, W.2. — 11, Mr. Ernest Meads; 6.30, Mr. Percy Beard. Wednesday, October 15th, 7.30, Mrs. E. A. Cannock.

Walthamstow.—342, Hoe-street.—7, Mr. and Mrs. Connor, address and clairvoyance.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. Golden. Thursday, 8, Mrs. Stenson.

Croydon.—117b, High-street.—11, Mr. P. Scholey; 6.30, Miss Felicia Scatcherd.

Lewisham.—The Priory, High-street.—6.30, Mr. E. W. Beard (2nd anniversary).

Peckham.—Lausanne-road.—7, Mrs. E. Neville, address and descriptions. Thursday, 8.15, Mrs. M. E. Orłowski.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11 and 6.30, Mrs. M. H. Wallis. Wednesday, 15th, 7.30, Mr. Percy Street.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6, Mrs. Podmore. 16th, 8.15, clairvoyance.

Reading.—16, Blagrove-street.—11.30 and 6.45, Professor James Coates (late of Rothesay). Monday, 13th, lantern lecture.

Brighton.—Athenæum Hall.—11.15 and 7, Mr. A. Punter, of Luton, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting, Mrs. Curry.

Woolwich and Plumstead.—1, Villas-road, Plumstead.—3 p.m., Lyceum; 7, Mr. Symons, address. Wednesday, 8, Mrs. Bloodworth, address and clairvoyance.

Peckham.—"The Arlington," Peckham-road, S.E.—"The Mission of the Mystics," Sundays, 11 a.m. and 7 p.m., Mr. W. E. Long.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—6.30, Mr. George Prior and Mr. Ernest Meads at King's Palace Theatre. Monday, October 13th, Mrs. Mary Gordon. Wednesday, October 15th, 7.30, Mrs. Susanna Harris.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, Mrs. Alice Harper; 3, Lyceum. Monday, 7.15, Mrs. Harper, also Tuesday, 3 p.m., public circle. Thursday, 7.15, questions and clairvoyance. Forward movement (see special advertisement).

Holloway.—Grove-dale Hall (near Highgate Tube Station). To-day (Saturday), 7.15 sharp. Partner Whist Drive; silver collection at door for building fund. Sunday, 11, Mr. Drinkwater: subject: "Consider the Lilies"; 3, Lyceum; 7, Mr. and Mrs. W. F. Smith. Wednesday, Mrs. Mary Gordon. 19th, 11, Mr. Campaigne; 7, Mr. T. O. Todd.

THE Little Ilford Society of Christian Spiritualists, Church-road, Manor Park, held a well-attended social gathering in the Lecture Hall, Public Library, on the 4th inst. The musical programme consisted of a pianoforte solo by Mrs. Wheeler and songs by the Misses Goode, Stamborough and Freeman and the Messrs. Watson and Mr. B. Lily, and all the items as well as the dances were much enjoyed. During the evening Mr. Tillet, Vice-President, presented Mrs. Watson, Treasurer and organist, with a gold expanding bracelet with watch from the officers and members of the Society in appreciation of her noble work for the Church.

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NOTES BY THE WAY.

We have been turning lingeringly the pages of a big volume filled with choice extracts in prose and verse—apothegms of wise thinkers, visions of poets, musings of dreamers of dreams. The volume is called "My commonplace Book"; its compiler, Mr. J. T. Hackett, of Adelaide, confined the first issue of the work to Australia, but it has now been published in this country by Fisher Unwin at 12/6 net (profits to go to the Red Cross Fund). Mr. Hackett's book has a special claim on our interest by reason of the fact, stated in the preface, that about one-third of the quotations it contains came direct from Richard Hodgson, of psychical research fame, with whom, after he left Australia, Mr. Hackett maintained a voluminous correspondence and whom he regards as one of the most gifted men Australia has produced. We have been so accustomed to think of Hodgson only in connection with his investigation of Mrs. Piper's mediumship that perhaps we have failed to recognise in him anything more than the clear-headed observer and careful tabulator of psychical facts. Here we find him revealed not only as original thinker, but as poet—as witness the following beautiful little impromptu written at the time of the occurrence of the incident described in the opening lines:—

A child was playing on a summer strand
That fringed the wavelets of a sunny sea;
The mother looked in love. "Now build," said she,
"Your splendid golden castles where you stand;
But when the wave has beaten all to sand,
You must go home." "Ah, not so soon," said he.

And now the night has darkened out his glee,
And sad-eyed Grief has grasped him by the hand.
No more the years shall find him free and wild,
And madly merry as a bright, brave bird:
For earth has nothing like the home he craves
And pauseless Time is beating bitter waves
On all his palaces. He waits the word
Away beyond the blue, "Come home, my child."

* * * *

From some of the illuminating notes scattered throughout the book under notice, we discover that Mr. Hackett is himself much interested in the work of the Society for Psychical Research, holding that "it must be admitted by any open-minded person that the evidence collected by the Society that the dead (by telepathy or otherwise) communicate with the living is unanswerable." It is not surprising, therefore, to find the writings of F. W. H. Myers (both prose and verse) laid under frequent tribute. The following is part of a long quotation from Myers on the importance attached by W. E. Gladstone to the work of the S.P.R.:—

Mr. Gladstone's relation to psychical research affords one more illustration of the width and force of his intellectual sympathies. Many men, even of high ability, if convinced

as Mr. Gladstone was of the truth and sufficiency of the Christian revelation, permit themselves to ignore these experimental approaches to spiritual knowledge as at best superfluous. They do not realise how profoundly the evidence, the knowledge which we seek and which in some measure we find, must ultimately influence men's views as to both the credibility and the adequacy of all forms of faith. "It is the most important work which is being done in the world," he said in a conversation in 1885. "By far the most important," he repeated, with a grave emphasis which suggested previous trains of thought, to which he did not care to give expression.

It would be well if some of the men who are most prominent in present-day scientific and theological circles could learn a lesson from Mr. Gladstone's attitude.

* * * *

Some sacredness attaches even to the dead body if only because it was once the temple of an immortal spirit, and one can quite sympathise with the feeling of Mrs. Scott Gatty, niece of the late Earl of Sandwich, in an incident she relates in Mrs. Steuart Erskine's interesting *Memoirs of the Earl*, just issued by the house of John Murray. While in India in 1914 he was asked to treat a rheumatic patient in a Mission Home at Benares and Mrs. Gatty accompanied him. "Two of the priests took us on the sacred river, where we passed close to the burning ghats, where we could see black legs and arms falling about. Very ghastly it was, and I am afraid I rather squirmed, for which I was reproved by the Indian, who said, 'Death does not exist; these are only the shells.' I quite agreed, but confess that I did not enjoy contemplating burning shells."

SIR A. CONAN DOYLE EXPLAINS.

In reply to a correspondent who asked Sir Arthur Conan Doyle, regarding the séance described in our last issue, how it was that the spirit of his son said "Father" when it was a cry from his mother that called him up, and why the room was darkened, Sir Arthur writes in the "Daily Express," in which paper the query appeared:—

"I do not propose to enter upon any discussion over the case which I quoted at Wimbledon, because there is an element of levity introduced too often into these debates which would be offensive to me. In answer to your correspondent's questions, however, I may say:—

"1. That my son called 'Father!' because it was to me that he wished to speak. His mother is with him.

"2. That long experience of psychic science has shown that all physical phenomena are quicker and more powerful in the dark. The probable reason is that the ether which conveys light by its vibration is the physical basis used for the phenomena. A red light has been found, as in photography, to be the least deterrent.

"3. The voice was my son's voice, as also was the manner. Both my wife and I are agreed on that. The gentleman who acted as medium was some yards away. The voice was within a foot or so of my face. The other sitters—four gentlemen, two ladies—had their own convincing experiences."

A BUREAU FOR INQUIRERS.

To meet the present great demand for information on matters relating to Spiritualism, there has been established in connection with the London Spiritualist Alliance an Inquiry Bureau, of which Mr. Percy R. Street has kindly consented to take charge as Honorary Director. Mr. Street attends at the offices of the Alliance, 6, Queen Square, on Tuesday afternoons from three to four, and on Friday evenings from five to seven, to meet inquirers and give them information and advice.

THE TRIAL AND ACQUITTAL OF MRS. BLOODWORTH.

MAGISTRATE'S IMPORTANT DECISION.

We give herewith some particulars of a trial that is of great interest to all Spiritualists. The decision of Mr. Ralph V. Bankes, K.C., has excited wide attention.

Mrs. Ellen Lucy Bloodworth, of Beauchamp Road, Clapham Junction, was charged at the South-Western Police Court (Battersea) on October 1st, before Mr. Ralph V. Bankes, K.C., with professing to tell fortunes with intent to deceive. Mr. Saunders prosecuted for the Chief Commissioner, and Mr. George Hindle defended.

Mrs. Margaret Mills, a widow, 102, Warriner Gardens, Battersea; and Mrs. Annie Farr, also a widow, 205 Battersea Bridge-road, gave evidence on behalf of the police of their visit to Mrs. Bloodworth. They obtained admittance through mentioning a Mrs. Hendra, who was known to Mrs. Bloodworth. In cross-examination it was ascertained that Mrs. Mills had worked with Mrs. Hendra, but had not seen her for two years. The two witnesses gave evidence with regard to certain predictions made to them by the aid of psychometry.

Mr. Hindle said his client honestly believed that she could foretell. He had witnesses, gentlemen of education, who believed she could. He did not profess to know much of the psychic art, but he was told that if people went to a psychic with the intention of telling lies it was perfectly hopeless for the psychic to obtain the results she otherwise could.

Mrs. Bloodworth, in giving evidence, said that her husband, Herbert Bloodworth, was an engineer. She had taken an interest in this subject for 22 years. She received fees. She professed to be able to get into touch with spirit people and get messages from them, and also to be able to foretell the future.

Mr. Hindle: Do you really believe you have these powers?

Accused: Absolutely—honestly I do. I'm perfectly certain I possess these powers.

Have you had numerous letters from people congratulating you on what you have correctly told them?—Yes, quite unsolicited.

Mr. Hindle: I have some of the letters here, though they cannot be put in as evidence.

Accused went on: I certainly had no intention of deceiving anybody. I invite nobody to come to me, and when they do I do my utmost for them. If they express any dissatisfaction I refuse the fee. I honestly and certainly believe in psychic powers and believe I possess them.

Mr. Bankes: Some of the highest people in the scientific world believe in it?

Accused: They do.

Mr. Bankes: I was counsel for Archdeacon Colley. He told me that he had taken photographs of the spirits of his parents. He showed them to me.

Accused: I believe there are such things.

Mr. Bankes: I know a lot of people do believe in it.

Henry Adams, B.A., a teacher by profession, said that he had known Mrs. Bloodworth since 1915 or 1916. He had not consulted her professionally, but had been with her at public sésances. He had examined into the *bona fides* of several mediums, some of whom failed to satisfy him. So far as he had been able to test accused he believed she possessed psychic powers.

Mr. Hindle asked: As far as Mrs. Bloodworth is concerned you say she is not a fraud?

Witness affirmed that she was not. He explained that spirits when they had just left the body were not always accurate in their statements.

Mr. Bankes: I was in hopes that when we crossed the vale we should know everything. If we are as stupid and imperfect as we are here it is not very hopeful.

Witness: I have come to the conclusion that when we cross to the other side we shall be exactly the same as we are here, at all events for a long time.

Mr. Percy Smythe, 30, Homefield-road, Chiswick, stated that he had known Mrs. Bloodworth six years, and had consulted her several times.

Questioned as to Mrs. Bloodworth's powers as a seeress, the witness was very emphatic—"Practically in every instance what she told me with regard to the future and present has been absolutely true."

Mr. Howard, of Putney Bridge Road, said he had been a believer 54 years and had consulted Mrs. Bloodworth on several occasions. "I always found her conscientious. Many things she told me were quite true. I quite believe she has the power she professes to have."

Mr. Saunders did not cross-examine.

Mr. Hindle: How can there have been any intention to deceive if this woman fully believes?

Mr. Bankes: That's one of the things that wants looking into. Many mediums have been most awful frauds.

Reference was made to the cross judgments of Denman and Darling and Sankey, with Ivory dissenting.

Mr. Hindle: If you consider she can't believe what she professes, there's an end of it, according to Justice Denman.

Mr. Bankes: I don't know about that. It puts me in a very awkward position. . . . Are there prosecutions for holding public sésances?

Mr. Saunders: I don't know of any recent ones.

Why is that?—I can't say.

Mr. Bankes: I strongly disapprove of people who profess to put others into communication with dead sons and so on; that does not seem to be the case here.

A decision was deferred.

THE CHARGE DISMISSED.

Mr. Bankes gave his decision on October 9th. He said Mrs. Bloodworth was charged under the Vagrant Act of 1824 as a rogue and vagabond; what she was really charged with was professing to tell fortunes. It was interesting to consider that they were considering an Act passed nearly 100 years ago and at a time when anybody who talked of wireless telegraphy, motor-cars, airships, and votes for women would have been looked upon as a lunatic. It was not for him to express any opinion on Spiritualism. All he had to decide was whether this offence came within the section. A decision given in the High Court in 1918 was of the greatest possible importance. In that case Justice Ivory was of opinion that fortune-telling was an offence. He (Mr. Bankes) agreed with him, but he must be guided by the decision of the other two judges and must decide on the evidence. The evidence of the two gentlemen called as witnesses satisfied him that accused believed in her powers. He was absolutely satisfied she believed in herself, and though the result of the case might be considered somewhat startling in the circumstances he would dismiss the case.

Our report above is taken from the local paper, *The South Western Star*, published at Clapham Junction. In view of the importance of the subject we add the following from *The Times* of October 13th:—

"The full text of Mr. Bankes's judgment was as follows:—

"Mrs. Bloodworth is charged under the Vagrant Act of 1824 as a rogue and vagabond, an Act passed 100 years ago, when anyone who talked about railways, telephones, airships, or votes for women would have been looked upon as a lunatic. It is not for me to express any opinion upon Spiritualism, or whether it is a delusion or not. All I have to decide is whether the case comes within the section.

"A decision was given in 1918 in the High Court in a case which I must follow. In that case Mr. Justice Ivory was of opinion that fortune-telling was of itself an offence. I must say I agree with him; but I must follow the decision of the Court. Justices Darling and Sankey, who held that evidence of belief on the part of the medium must be received and acted upon if believed. I am absolutely satisfied that she believes she has these powers. Whether I believe it or not does not matter; so I shall dismiss the summons."

MR. HINDLE'S OPINION.

Mr. George Hindle, counsel for Mrs. Bloodworth, in the course of a statement to *LIGHT*, said that he disagreed from the view expressed in some legal circles that Mr. Bankes's decision was open to doubt. In his opinion the Act clearly said that the essence of the offence was the intention to deceive and impose on any of His Majesty's subjects. According to the case decided by the High Court only last year (*Davis v. Curry*) it was held by Darling and Sankey, J.J., that, to make pretending or professing to tell fortunes an offence, an intention to deceive was necessary.

Mr. Hindle submitted that there could not be an intention to deceive by stating a thing in which one genuinely believed, and in this case if Mrs. Bloodworth believed that she had the power to foretell events and acted on an honest belief in her possession of the power to do so, and with no intention of deceiving anyone, she ought to be acquitted.

SIR A. CONAN DOYLE'S VIEW.

The *Daily Chronicle* of the 13th inst. contained the following account of an interview which the representative of that journal had on the previous day with Sir Arthur Conan Doyle and the Editor of *LIGHT* on the subject of Mr. Bankes's decision:—

"This decision," said Sir Arthur, "reflects the greatest credit on the magistrate. It is a very fair and honest ruling, and I am entirely in accord with his reading of the law. As to whether it will be allowed to stand unchallenged, or be upset if it goes to appeal, is another matter. But the thanks of all good Spiritualists are due to Mr. Bankes for such a detached and unprejudiced pronouncement.

"That is one aspect of the case. As to fortune-telling itself, I am dead against it. Those who profess to practise it deal in a very uncertain gift. Their prognostications may come true, or they may be altogether wrong. Sometimes, where ill-fortune is foretold, it leads to all sorts of dire results, causing unhappiness to many innocent people.

"Fortune-telling should be discouraged in every possible way; and I do not think that certain West-End practitioners will be able to discover much extra legal shelter in this decision, which shields honest, though possibly misguided, folk."

"Fortune-telling proper," said Mr. David Gow, editor of *LIGHT*, who was one of Sir Arthur's week-end guests at Crowborough, "is really outside the line of psychical investigation. We are all against fortune-telling, and my views coincide with those of Sir Arthur Conan Doyle."

"I do hope that the decision may prevent the legal persecution of honest mediums."

"The Witchcraft Act assumes that there can be no possible communication with spirits. The world of thought has progressed since this ridiculous Act was drawn up, but it is extraordinary what a lot of mischief an old Act of Parliament can be egged on to do by interested sticklers over the letter of the law."

"In the Vagrancy Act there is a small clause of about two lines, which is made more than enough to impose serious penalties on Spiritualists. A petition, strongly supported by some of the finest thinkers of the day, has been sent to the authorities, asking for the deletion of the clause, or such alteration as can be justified by the known facts."

"Our investigations are carried out to find further proofs of the existence of life after death, and it is our view that these researches should not be hampered by archaic legal enactments."

"Where Bond-street is wrong the law can be applied quite readily enough; and Mr. Bankes's decision is not likely to hamper the administration of justice."

PROBLEMS OF THE FUTURE LIFE.*

SECOND NOTICE.

The two great problems of this admirable work are (1) that of survival and (2) that of the nature of the world in which we survive. The accumulated evidence of survival is so vast that Dr. Hyslop regards this as scientifically proved. In his view the sceptic has no longer any right to discuss the subject.

"Any man who does not accept the existence of spirits and the proof of it is either ignorant or a moral coward," he writes. "I gave him short shrift, and do not propose any longer to argue with him on the supposition that he knows anything about the subject"—an attitude that might justly and profitably have been assumed by the informed pro-Spiritualist long ago.

The second of those two problems is very much the more difficult one, as Chapter IX. most instructively shows. "The contradictions about the nature of the next life are numerous enough to make one pause in accepting anything about it," says our author. Notable indeed is his contribution towards right interpretation and resolution of those contradictions.

The eighth chapter, "The Process of Communication," is of commanding importance to the serious student of Spiritualism. Temperately but frankly the author exposes the incompetence that characterises the average man, be he believer or sceptic, in psychic investigation. Sins of omission and of commission, which are many, here stand out under an intellectual searchlight of uncommon power. No less illuminated are the mysteries of communication. "It is true that many reporters of psychic phenomena are no better than their critics," says Dr. Hyslop. "The average Spiritualist interprets the facts in the same manner as the sceptic. . . . Both have the same conception of the problem and the results," and "both are wrong. The real process is a thousand-fold more complicated than either of them assumes. We do not communicate directly with the dead."

How communication is really effected, under what difficulties, with what inevitable imperfection, is clearly shown. It is pointed out that "Even in normal life the process of inter-communication of ideas is exceedingly complex, and that we do not transmit our thoughts to one another." In "spiritistic messages" the medium is not a physical one, the operations of which can be checked at every stage: "It is a mind plus a complicated mechanism, somewhat deranged or disturbed by the associations of functions involved in the rapport with a transcendental world of minds." Whether the medium be in trance or not, we "must expect all sorts of modifications, physical and mental." "The trance has value only as characterised by amnesia which merely cuts off the normal consciousness from . . . what is going on"—compressing laymen as adding to the value of given facts, an impression not always warranted.

Besides the complications directly associated with the medium there are those connected with the control, or "guide," not always, if ever, the same personality, and frequently a group or even groups of personalities. As Dr. Hyslop remarks, those facts ought to imbue objectors with some humility in the study of the phenomena; but they only laugh and dispense ridicule. The wonder is that we get any coherent message at all from the dead.

With regard to the *modus operandi* of the communications themselves, which to the layman and others look just speech or writing through the medium like what we are familiar with between our embodied selves as we are supposed to understand it, nothing adequate to the occasion can here be said. The mediumistic process so commonly assumed

does not exist. For the psychic facts of the case, as discovered in experience during twenty-five years of scientific investigation, the interested reader is referred to this most instructive chapter. The method termed "Pictographic," so largely used in communication, so much misunderstood, was clearly discovered by some of us many years ago. The author's able exposition of it is now no less opportune than it would have been then. The vicissitudes of messages are by him vividly suggested, powerfully stimulating continuance of such truly scientific investigation. How potent the simple action of *attention* is in communication, directive and misdirective, according to its degree conducive of clarity or confusion, even advanced students may learn with surprise: "Attention is the cause of rapport." If the communicator should be unable to control his mental imagery, which is too often taken for what we call "objective reality" instead of pictographic representation or symbolism, "errors of all sorts will creep in, though the control and the subliminal of the medium report correctly what they received." Similarly, "conditions intervening between spirit and control, or medium, may distort the picture," description and interpretation thus going wrong.

Likewise, with crowding of pictures or thoughts, only fragmentary reports accomplished—possibly conflicting or meaningless. In view of the enormous complications, of the varied sources of prolific error, well may Dr. Hyslop ask: "How do we ever get anything accurate at all?" Accuracy aside, he continues, "the main thing of interest is that the process of communicating is not like our own, but the transmission of symbolic phantasms, perhaps by a telepathic process, through two or more minds before it reaches the sitter, and perhaps often through half-a-dozen or more minds. No physical or neural machinery is employed until the message reaches the subliminal of the medium."

If the author and the publishers would agree to publish this eighth chapter in the form of a pamphlet, or booklet, they could hardly fail of due reward.

W. B. P.

PEER AND HEALER.*

MEMOIRS OF LORD SANDWICH.

It is just four years ago (September, 1915) since we reviewed in *LIGHT* a remarkable little volume by the late Lord Sandwich, entitled "My Experience as a Spiritual Healer." The author of that work passed away in the summer of the following year, leaving behind him a mass of diaries and letters covering all the most interesting episodes in a long and eventful life. These have been collected by his niece, Mrs. Scott Gatty, the close companion of his later years, and after careful editing, have been skilfully woven into a connected whole by Mrs. Steuart Erskine.

As a result, we are made acquainted with a very human personality—possibly rather blunt at times, and, we are told, occasionally sarcastic (though we see little of this in his memoirs), but withal simple, straightforward, and kindly, a man of strong friendships and warm family affections, with a boyish sense of fun and a high ideal of duty. Very varied is the panorama of life we see through his eyes. In imagination we accompany him as a young man on a tour with the Prince of Wales (afterwards King Edward) in Canada and the United States, we attend the coronation festivities of William I. in Berlin, visit royalties in Greece, Italy, Spain, and Russia, and, sharing the restless spirit which possessed him almost to the end of his career, enjoy the excitement of adventures in many lands distant and near.

At the end we see a character sweetened by the years—a man of wealth and position who, with utter disregard of convention, treats his servants as familiar friends; who helps little waifs (only he won't have them called "waifs," they are "his boys" and know him as "Uncle Hinch"); lastly, a man of clear intellect and cool judgment, combined with a firm religious faith, who discovers late in life that he possesses the gift of healing. Encouraged by messages from the unseen, received through the mediumship of Mrs. Herbine and Mrs. Scott Gatty, he freely exercises that gift on rich and poor alike, and with a wonderful measure of success, never once heeding what the world might say. "Ridicule," says Mrs. Erskine, "had no effect upon him." He writes: "I have been looked on as a 'holy man' and as an impostor, as a saint and as a rogue; I aspire to neither description. I only hope I have done my duty without fear and without reproach."

Truly, a noble aspiration. Perhaps more of us have healing power—or, at least, the power of temporarily banishing pain—than we suspect, and what we really need is the faith and courage to exercise it. If such be the case the example of this worthy old member of our English nobility should afford encouragement and inspiration.

It is not death that kills but the more living life which, concealed behind the former, bursts forth into new development. Death and birth are but the struggle of life with itself to assume a more glorious and congenial form.—Fichte.

* "Memoirs of Edward, eighth Earl of Sandwich, 1839—1916." Edited by Mrs. Steuart Erskine. (John Murray, 16/- net).

* "Life After Death: Problems of the Future Life and the Nature," by James H. Hyslop, Ph.D., LL.D. Kegan Paul, Trench, Trubner and Co., Ltd. Price 9/- net. (For first notice see p. 327.)

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THE FORTUNE-TELLING CASE.

The acquittal of the defendant, Ellen Lucy Bloodworth, in the recent fortune-telling case at the South-Western Police Court, has naturally excited widespread comment. It was, indeed, a remarkable decision, presaging, as we hope, the end of much hide-bound prejudice on the part of the police courts towards a subject which, with all its complexity and possibilities of abuse, is the most important issue before the world to-day.

Let us make our position clear to begin with. "Fortune-telling," a phrase used to cover all predictions of future events by supernormal methods, is not at all an easy question to pronounce upon offhand. One phase of it, at least, has some kind of scriptural warrant. We refer to the instance of Saul going to the seer for guidance when seeking his father's lost asses. He took a fee with him, and gained the knowledge he sought, together with the prophecy that he was to become King of Israel.

But "other times other manners." There are dangers in these things to-day when the predictions sought are apt to degenerate into squalid and foolish matters, leading to scandal and mischief.

Moreover, the gift which it is sought to use is obviously a capricious and variable one, not to be generally relied upon.

We have got sick and tired of such cases as those in which a married woman engaged by the police visits a medium, or pseudo-medium, in the character of a lady of fashion, and is promised a rich husband or warned of the danger of receiving the attentions of a dark man with a squint. We have had too much of this kind of nonsense, which is well calculated to give the general public an entirely erroneous idea of the serious character of the studies in which psychical researchers are engaged.

The average observer is, of course, entirely ignorant of the laws of spirit intercourse. George MacDonald somewhere depicts the poetic temperament as one which, sensitive, suggestible, impressionable, is very apt to take up any position assigned to it. The psychic temperament is of much the same order. The most genuine and honest medium, in certain over-mastering mental conditions, may give a totally wrong impression of himself, and follow out designedly misleading clues with disastrous effects. He can be gulled and jockeyed into situations which the rogue would be much too astute to accept. The results are often intensely mortifying, as we can testify from much bitter experience. But we need not descant on these aspects of the matter. They are well familiar to all seasoned investigators.

It has been objected that Mr. Banks's decision may open the door to fraudulent mediumship. It need not be so. There is ample protection against imposture quite apart from the Vagrancy Act, which was clearly directed against gipsy fortune-tellers, and has been twisted by interested persons into a weapon against legitimate psychical inquiry, as we have frequently shown in these pages.

We have only one word in conclusion. There is no real reason why the genuine medium should be victimised by malevolent persons, and made the prey of evil suggestions. It is a question of the cultivation of the will and the strengthening of the moral character to resist insidious and harmful suggestions. Many mediums have reached the stage when they are strong, discreet, with a command of their conditions and a power of re-

vising and selecting the impressions they receive, sifting the false from the true. Let training in mind and character be made as important a part of a medium's preparation as the cultivation of his psychical gifts, and then we shall have made a clear step forward.

READING "THE NEWS" TO A SPIRIT.

By LILIAN WHITING.

That Mrs. Harper (the mother of Edith K. Harper, a woman of a very high order of psychical gifts, as well as a gracious and charming lady) believes that her own experience has demonstrated that our unseen friends may hear us read aloud to them (see page 285) is most interesting; and reminds me of some of my own experiences in the three years between 1896 and 1899, during which I had frequent sittings with Mrs. Piper, Kate Field being one of the chief communicants.

During this period I tried many experiments—that of speaking aloud, of writing to her, or of employing thought alone—to try to discover which form of communication reached her most unmistakably. One of these experiments included reading aloud. At the time of her death in Honolulu she was engaged in studying the problem of the annexation of Hawaii to the United States, having been commissioned by a leading journal in Chicago to make her own decision as to its desirability, and to write a series of articles, *pro* or *con*, as her convictions lay.

Before this matter was settled she had passed into the Unseen, and as there was much discussion of it in the papers I began reading these discussions aloud to her every morning. I was careful not to mention this to anyone. I waited to see if any clue or response would come from her. As a usual thing some three weeks would elapse between my sittings with Mrs. Piper, and these periods were my seasons of experiment.

At the first sitting after I had begun the practice of reading "the news" to Kate, she alluded to it—expressing, as it seemed to me then, an almost undue enthusiasm of enjoyment in hearing the discussion and learning the developments of the annexation problem in which she had been so interested when here. She referred with intelligent comprehension to some of the points, and the experience assured me beyond any reasonable doubt that she heard and understood the matter read aloud to her. I also tried with poetry, and that evoked similar response from her through the hand of Mrs. Piper, Kate taking the initiative in introducing the topic. Calling me by name, she once wrote:—

"I leave everything to listen when you read to me, Lilian. You have no idea how I enjoy it. It was I who suggested this to you. I have not lost my interest in Hawaii. The annexation should be made."

At one time I asked her whether the oral voice, or writing, or thought, best reached her, and she wrote, through Mrs. Piper's hand in reply:—

"They all reach me; but there is something in the vibration of the spoken words that is more clear, at times."

For months I experimented in writing a brief letter to her every night, leaving it on a table, or on the bureau near my bed. Tests, so far as it was possible to make them, were every one fulfilled. These were too numerous to lead to attributing these fulfillments to mere chance coincidence.

There is another truth in relation to all experiments in intercourse between us and the friends who have passed beyond. Just as friendships and companionships in this world are strengthened and enlarged in sympathies and in mutual understanding by the maintenance of frequent interchange, either in conversation or correspondence, so the closeness of relations with those whom we do not see may be increased, or diminished, by constancy of thought, or by neglect. It rests with us quite as much as with them. We can bridge over silence and separation if we will.

Boston, U.S.A.

A RELIGION OF LOVE.—A correspondent calls our attention to a long article in "The Times" of September 17th on the Persian religious movement known as Bahaism, and remarks that it "seems the nearest approach to what Spiritualism would be if it were a religion by itself." The movement referred to was the subject of an interesting lecture given by Mr. E. Wake Cook before the London Spiritualist Alliance on March 30th, 1905, and reported at length in the next two issues of LIGHT. Several references to the personality and teaching of its present apostle Abbas Effendi (more generally known as Abdul Baha, "the Servant of God," a name chosen by himself as best describing his office) appeared in LIGHT during and after his visit to London in the autumn of 1911. Bahaism is supremely a religion of love and goodwill, therein closely resembling the teaching of Jesus, and like all the protagonists of such teaching its leaders and disciples have had to suffer cruel persecution and in some cases martyrdom. An excellent account of the movement is contained in "Life and Teachings of Abbas Effendi," by Myron K. Phelps, which is in the library of the Alliance.

FROM THE LIGHTHOUSE WINDOW.

Mr. Horace Leaf is to lecture on "Materialisations" at Leicester on Tuesday, October 21st, at the Queen's Hall. He follows Sir A. Conan Doyle, who delivers an address at Leicester on Sunday, October 19th.

We advise all in Leicester who are interested in the deeper problems of life not to miss Mr. Leaf's important lecture with its accompanying series of marvellous pictures—the most wonderful photographs in the world, as Sir Arthur Conan Doyle describes them.

Mrs. Bloodworth, who is the centre of so much attention just now, is the secretary of the Battersea Spiritualist Church. Many letters have reached her from friends who testify to their belief in her powers. Among them is one from a Lieutenant-Colonel who offers to give evidence on her behalf should there be an appeal.

During the hearing of her case some play was made of the fact that neither the medium nor her spirit guides detected the fraudulent character of the sitters. Perhaps not in this instance. There are however, many cases where this has been done, but since no prosecution follows nothing is heard about it. Last week a psychic in Liverpool detected a trap and declined the interview, and in another centre a few days ago the police agents were ordered out of the house under pain of being forcibly ejected.

It is of little avail trying to explain the complexities of the psychic world to the uninitiated. Here is a story related to us by one of the best known psychics in London of an incident that happened just before the war. A young man of presentable appearance was granted a sitting. He said he was a student of psychic phenomena seeking to gain more knowledge and experience of the subject. His mother, who had passed over, was described to him in such a way as to be easily recognisable. Then a dramatic thing happened.

The sensitive said, "Your mother gives me a message for you. She says I am to tell you that if you do not give up the dirty work in which you are engaged it will recoil terribly on your head." The young man turned deadly pale.

"Up till that moment," said the clairvoyante in describing the incident to us, "I had been concentrating on my psychic work and had suspected nothing. Now I realised that I had before me one who had come to try to expose me. But he had his lesson and I heard no more of him afterwards."

Jane Stoddart is now known to be the author of the series of articles, "The Case Against Spiritualism," which appeared in "The British Weekly." They are being published in book form by Hodder and Stoughton. Many people supposed the articles to be by the Editor, Sir Robertson Nicoll.

The discussion on Spiritualism at the Church Congress at Leicester this week has not reached us in time to be included in our present issue. Next week, however, we hope to give a full account of the proceedings.

We have received one testimony, signed by witnesses, of a clairvoyant intimation of the Railway Strike three days before it occurred. This came from Sheffield. At the time when all negotiations seemed to have failed the sensitive was informed that a settlement was at hand and that work would be resumed on Monday, as it was.

The headquarters of the Theosophical Society in Tavistock Square are advertised for sale by the Ministry of Munitions.

One of these buildings, the Theosophical Publishing House, has always had an amusing interest for us by reason of a sign painted on the wall to the effect that it has a "Sale Room for books on Theosophy, mysticism, philosophy, occultism and kindred subjects." Poor Spiritualism is left in the outer darkness.

And yet, as Mr. J. Hewat McKenzie points out in his admirable little pamphlet, "First Steps to Spirit Inter-course," all the eminent Theosophical teachers received their psychic education through practical investigation with sensitives.

Another writer says: "Some who have acquired occult knowledge by the ladder of Spiritualism, kick away the ladder as of no further use to them, instead of steadying it from above so that others may mount it safely."

Photographs of Madame Blavatsky and Mrs. Besant on the walls of the Alliance rooms, and the presence of most of the prominent works on Theosophy in our library, indicate the attitude of Spiritualists.

Miss McCreadie's name was omitted, by an oversight, which we regret, from the list of the psychics present at the recent social gathering at 6, Queen Square, to mark the opening of the Winter Session of the London Spiritualist Alliance.

At the Stead Bureau, on Tuesday night last, Miss McCreadie, before her clairvoyant delineations, gave an intensely interesting talk about her experiences with various sitters. It was a moving, human story of the experiences of a sympathetic and spiritual personality—as well as a wonderful psychic—in contact with the struggles and questionings of tremulous souls seeking yet fearing to pierce the veil hiding the Beyond.

The story lost nothing of its impressiveness from Miss McCreadie's delightful, racy manner of speech with its strong Scottish tang. Those who heard Miss McCreadie's remarks enjoyed a great privilege. Drawing from a rich storehouse of memories, she touched on and explained many of the baffling problems that confront the beginner who endeavours to prove the continuity of life and the possibility of communication with loved ones who have passed on. A strong religious note pervaded Miss McCreadie's utterances, as might be expected by those who know the character of this gifted lady.

Apropos of Mrs. Mary Moore's defence of Thomas Paine on p. 311 we note that Mr. J. T. Hackett, in his "Common-place Book," reviewed in this week's Notes by the Way, says: "Even at the present day bigotry seems to prevent any proper recognition of Paine's fine character and important work. The general impression among the public still is that Paine was an Atheist; as a matter of fact, he was a Theist, and his will ends with the words, 'I die in perfect composure and resignation to the will of my Creator, God.'"

We have received from Captain R. E. E. Spencer, R.N., in whose home the interesting phenomena occurred in connection with the "spirit diamond," an account of the production of certain psychic pictures. The experiments which are described elsewhere in this issue are remarkable and deserve close attention. In response to our appeal to avoid anonymity when describing phenomena, Captain Spencer has consented to allow his name to be given. May his example be followed by others.

D'Annunzio, the celebrated Italian poet whose dramatic seizure of Fiume is at present attracting the attention of the world, figures in an extraordinary story of a séance given in the current issue of the French psychic monthly, "La Revue Spirite." The medium was Eusapia Palladino, and the séance was held at the house of Madame Polozoff. The story is related by M. Frédéric Verdinois in the course of his journalistic reminiscences.

D'Annunzio was present with a friend whom he had asked permission to bring. When the lights were extinguished phosphorescent lights and raps occurred. The poet's friend treated the whole proceedings as a joke, and so thoroughly upset the medium that the sitting had to be abandoned. The hostess, after the lights had been re-lit, was complaining of the want of seriousness on the part of the sitters, when suddenly from the opposite wall of the room (in which there was no door, window, or opening) a giant figure of a man appeared. Approaching D'Annunzio and his friend the spirit form roughly seized them by the shoulders and carried them in a struggling mass to a couch in an adjoining room, where they were deposited unceremoniously. The form then disappeared. The occurrence is cited as a spirit's method of showing its displeasure at the levity of the sitters.

In the same number of "La Revue Spirite," the splendid New Year message of Sir Arthur Conan Doyle, given in LIGHT of January 11th last, appears in French.

Miss Edith K. Harper, in a review in the October number of the "Occult Review" of a booklet entitled "Letters to my Love Beyond the Veil," says that the writer is apparently resolved to plough a lonely furrow rather than seek possible consolation through psychic means. Miss Harper adds, "Well, so let it be for all who feel as she does, that it is 'drawing back' the beloved spirit into earth conditions to its detriment. This is an argument very frequently used by the same type of mind that once condemned the use of chloroform as being contrary to the will of God."

Among the lecturers who are to invade the United States this winter, according to "The Sphere," are Maurice Maeterlinck and W. B. Yeats. The former is to arrive in New York in December next. The subject of his only lecture will be "The Unknown Shore."

PSYCHIC PHOTOGRAPHY.

REMARKABLE EXPERIMENTS.

By R. E. E. SPENCER.

The experiments to which I would call attention have been carried out since January last in my own house by myself, assisted by my younger son, and instructions given to me by automatic writing through the latter have always been strictly followed. The automatic writing is controlled generally by a great uncle of my own who passed on in 1876.

Our object in the experiments was to ascertain what process is followed, at any rate in our own case, by the controlling power by whose action sensitive plates and sheets of bromide paper are affected photographically, under conditions that normally would produce no results. It had been observed from time to time that strong hints were given by details to be seen upon the sensitive films experimented with as to the method followed by the operators.

The photographs produced were in some cases psychographs, in others apparently direct pictures, in the production of which the lens of the camera possibly played its usual part. Both types resulted in the appearance of portraits, interiors, diagrams and written letters purporting to come from various departed human beings. Where it was found possible to compare the writing it was found that these letters are written in the same handwritings as those of the departed beings when living on this earth. The signatures are also identical with their mortal signatures.

The process hinted at appeared to be that the operators placed upon the plates or sheets of bromide paper what I will call a psychic negative which they had previously prepared. The sensitive film was then subjected to the action of some form of radiant, possibly akin to ultra-violet rays, which penetrated the dark slide (in the case of psychographs) or the lens (in the cases where a camera was used), and, affecting the films in a similar way to actinic light, permitted a latent image to be developed. It was shown with certainty that the operators possess complete control of the actinic rays from sunlight, from burning magnesium ribbon, and from electric light. Both plates and bromide papers were taken either from new unopened boxes or my own locked-up stock. All chemical baths were prepared and used entirely by myself.

I will outline shortly the hints I have referred to, and then describe the particular experiment at which the actual operation of the psychic negative was permitted to be recorded by the camera.

TO PROVE THAT "SOMETHING" IS PLACED IN FRONT OF THE FILM TO STOP THE ACTION OF ACTINIC LIGHT FROM (1) SUNLIGHT; (2) BURNING MAGNESIUM RIBBON; (3) ELECTRIC LIGHT.

(1) Experiment XVII. (February 25th). Plate exposed in camera for seven seconds in daylight, the subject being a clergyman in dark clothes, standing in front of white shutters in my library.

Result. No image of the clergyman or background on the plate, but an extract from an old Bible (date about 1490) taken from Kings ii., and evidently reproduced from some book, as the photograph bears a Plate No. XLVIII. in one corner. (There is no knowledge of such a book in my family.)

(2) Experiment XIII. (February 25th). Plate exposed in camera on the same clergyman, who was sitting on a sofa in the drawing room, during the burning of fourteen inches of magnesium ribbon.

Result. No image of clergyman or sofa, etc.; but a reproduced print of the late Lord Nelson. (The original of this print does not exist in this house.)

(3) Experiment XXXIX. (3) June 5th.) Sheet of bromide paper held in my hands for one minute, and exposed at three feet to a thirty-two candle power Osram incandescent lamp.

Result. No action whatever upon development, the bromide paper remaining white.

TO PROVE THAT SOME FORM OF RADIANT PENETRATES THE SHUTTER OF A DARK SLIDE AND CAN AFFECT A SENSITIVE PLATE CONTAINED THEREIN.

Experiments XIV., XIX., XX., XXI., XXI. (b), XXI. (c), XXIV., and XXII. of from February 25th to March 29th. Plates contained in dark slides, shutters closed, and slides held in the hands for sixty seconds.

Results. Portraits and written messages appeared upon these plates when developed.

Hints given to unfold gradually the operator's process:—

(1) In all experiments the sensitive film is acted on irregularly.

Conclusion. "Something" is therefore placed on or in front of the sensitive film.

(2) The portraits produced are sometimes those of strangers. The diagrams are of unknown objects.

Conclusion. The "something" referred to must, therefore, have had impressed upon it a face or diagram of which we had no knowledge.

(3) The handwriting of some messages was not known to us, but has since been recognised by relatives of the writer—

said writer having been killed in the war (Experiments XXI. (c) of March 11th). Characters unknown to any member of my family have appeared upon several plates and bromide sheets, viz., Egyptian hieroglyphic, demotic and papyrus; Cuneiform, Phœnician and Samaritan (Experiments XXII., XXXIII. and XXXVII. of March 14th to May 20th).

Conclusion. The impression of such characters must have been placed upon the "something" by the action of some intelligence outside my own or that of any member of my family.

(4) The margins of plates and bromide sheets in many instances show marks proving that "something" with a definite and uneven edge has protected the sensitive films; and the portraits and messages always appear as being contained by some substance having a material structure.

I have photographed this structure through the microscope (plus 60), and demonstrated that the structure consists of filaments and spores (Experiment XXX., of April 19th).

Conclusion. The "something" has a definite structure quite foreign to that of paper or of film.

(5) The appearance of a "frame" upon many sheets of bromide paper containing written messages is seen. This "frame" is always square to the writing, not to the sheet of paper.

Conclusion. That a "frame" to guide the writer is placed upon a blank of some material to keep the "intelligence" within bounds. This blank is afterwards possibly transferred to the "something" before that is placed upon the sensitive film.

(6) In one experiment I was instructed by automatic writing to hold two sheets of bromide paper separately, but immediately after each other. Upon each sheet appeared a letter from my late great uncle. The wording of each letter is exactly the same, and each letter is contained in an outline of exactly the same shape and dimensions upon each sheet of bromide paper. The position of the written message is different on either sheet and the writing is "mirror writing" in one case and "right handed" in the other. A small portrait of my late son who was killed in France in November, 1916, is to be seen inset in the writing in one case; it is absent in the other letter. Experiment XXXIV., of May 12th.

Conclusion. That the "something" containing the writing was placed upon one sheet of bromide one side up, and was reversed in the case of the other sheet of bromide.

(To be continued.)

TESTIMONY BEFORE SCEPTICS.

Mr. Walter Gath describes in the *Two Worlds* (October 10th) a visit he paid on September 26th to a meeting of the Catholic Truth Society's Conference, when a lecture on "Spiritualism" was given by Father Thurston, S.J.

"When questions were invited from the audience," writes Mr. Gath, "I was prompted by one of my guides to get up and ask whether in my case my first introduction to Spiritualism was ascribed to evil spirits. I gave the particulars."

"I was visiting my daughter in Bournemouth at the time, and her friend, Mrs. Hunter, a powerful medium, called. We had only been sitting and talking on general topics for a short time when Mrs. Hunter jumped a foot off the floor and grasped my hand, and in a masculine voice said, 'How art thou, lad?' I said, 'Who are you?' The voice said, 'Baxter, doesn't thou know me?' I said, 'Do you mean Uncle Baxter?' and he said, 'Aye, lad, I am using this lady's faculties to come speak to thee, and I've brought thy Aunt Mary wi' me because I know thou loved her more than anyone.' I admitted that, and he said, 'I am talking to thee in th' owd Lancashire fashion.' He said, 'Sit down, and get thee bacca on, for I know thou smokes.' So we sat down, and I lit a cigarette, and we talked of things that happened when I was a boy, but the most striking and convincing was the following little incident:

"When I was a boy, I had a balloon, and this old uncle who took great interest in my education was teaching me astronomy, and showing by the lamp on the table and the balloon how the world went round the sun, when the world got too near the sun and collapsed. We laughed uproariously at the recollection of it, and this incident convinced me of the genuineness of spirit return."

Mr. Gath explained to the Catholic gathering that his uncle had passed over more than forty years previously. He was told that his recital was very interesting, but that it could be explained by telepathy.

WITCHCRAFT ACT AMENDMENT FUND.—The treasurer of the Spiritualists' National Union, Ltd., Mr. T. W. Wright (10, Victoria Avenue, Sowerby Bridge), reports the position of the above fund up to date as follows: Subscriptions for quarter ending September 30th, 1919: Balance brought forward, £1,155 4s. 7d.; Per B.S.L.N., £84 17s. 6d.; Per Mr. E. Corvell, Chesterfield (Chesterfield Society, £1 5s.; Mrs. Winter, 5s.; Mrs. Widdowson, 2/6), £1 12s. 6d.; Mr. J. L. Hobster, 2/6; Mr. J. Hobster, 5/-; Mr. E. Corvell, 10/-; Portsmouth Onward Spiritual Church, 7/-; Preston Central Spiritualist Society, £5 15s.; Northern Counties Union, £15; Nottingham L.D.C., £3 3s. 6d. Total, £1,296 17s. 5d.

SOME PLAIN WORDS ON SPIRIT INFLUENCE.

We strongly commend the wise counsel in the following passages from Hudson Tuttle's "Arcana of Spiritualism" to inquirers and those unfamiliar with the scientific facts of spirit intercourse:—

"A spirit, when controlling a medium, is governed by the same laws as the mortal magnetiser. It is for this reason that the resulting phenomena become difficult to distinguish, in partially developed mediums, from the magnetism of the circle, and that of the spirit attempting control. The utmost caution is requisite to prevent self-deception. If the medium is in the peculiar susceptible condition usual to the early stages of development he will simply reflect the mind of the circle; and what purports to be a spiritual communication will be only an echo of their own minds.

"The state which renders the medium passive to a spirit renders him passive to mortal influence in the same degree; and, from the similarity of all magnetic influences, it is difficult to distinguish spirit from mortal. Circles often, in this manner, deceive themselves by their own positiveness. They repel the approach of celestial messengers, and substitute the echoes of their own thoughts. They find contradiction and confusion, which they complacently refer to 'evil spirits.'

"Nothing can be gained to the cause of truth by misstatement, or exaggerating the importance of one fact to the detriment of another. Honest investigators of Spiritualism, coming to the task without previous knowledge of animal magnetism, refer every phenomenon they meet to spiritual agency, when it is probable that at least one half of all they observe is of a purely mundane source. So far as healing by laying-on of hands is concerned, it has been shown to be of ancient date, and explainable by organic laws. There is no reason why a magnetiser should not cure disease, and relieve pain, as well as a disembodied spirit; and the probabilities of success are in his favour. If a spirit effect such cures it is unquestionably by and through the same means.

"All that has been said at the commencement of this chapter, in regard to the selfish charlatanism of magnetisers, is equally true of spirit-healers. Good, true and honest men there are whose nervous systems are strengthened by invisible friends to relieve suffering; but Spiritualism is brought to the very dust by the action of others. The worst forms of empiricism, quackery, and humbug are loudly advertised and extolled in its sacred name. The foul brood that were fostered in the field of animal magnetism almost bodily adopted the new and more startling system, and have brought shame to the hearts of true Spiritualists.

"Our object is to draw a sharp line between the phenomena really of spirit-origin and those referable to mortal action. We may possibly discard a half or two-thirds of all manifestations alleged to be spiritual; but the remainder will be all the more valuable. A cause is not strengthened, but weakened, by a mountain of irrelevant facts. The refutation of a few of these is heralded as the overthrow of the cause itself.

"A safe rule is to refer nothing to spirits which can be accounted for by mortal means. Thus sifted, those that remain are of real value to the sceptic and the investigator.

"Man in the body is a spirit as well as when freed from it. As a spirit, he is amenable to the same laws. The magnetic state may be self-induced, or induced by a mortal or a spirit. This is true of all its forms of somnambulism, trance, or clairvoyance.

"Fully recognising this fact, it will be seen how exceedingly liable the observer is to mistake these influences.

"When a circle is formed, and one of its members is affected by nervous spasms it does not necessarily follow that such a member is spiritually controlled. That cannot be certainly predicated until a spirit has identified its control. It is only by thus testing the phenomena that a sound and accurate knowledge of spiritual laws can be gained. It may please the marvellous to refer to one source all manifestations from the involuntary contraction of a muscle, the removing of pain by laying-on of hands, the incoherences of a sensitive entranced by the overpowering influence of the circle, to the genuine impressions of spiritual beings; but it will not satisfy the demands of science, which ultimately will seek to co-ordinate all facts and phenomena."

The "Arcana of Spiritualism" was published as far back as 1876—the author, Hudson Tuttle, writing under spirit control. As an uneducated youth Tuttle produced that marvellous work, "The Arcana of Nature," which was drawn upon by the famous scientist, Buchner, who was under the impression that he was quoting from a book by a man of great learning. When, on visiting America, he discovered that the supposed great savant was a humble medium he was astonished and incredulous. But the fact was proved to him, and he had no more to say. It was outside the range of his philosophy.

If you would be pungent, be brief; for it is with words as with sunbeams—the more they are condensed, the deeper they burn.—R. BOUTWELL.

PIONEERS IN AMERICA.

The following retrospect of prominent workers for Spiritualism in America in the early days is contributed to the "National Spiritualist," of Chicago, by J. C. Bedford, M.D.:—

My recollections of persons who were connected with the propaganda of Spiritualism extend over a period of more than half a century. I remember well the published accounts of the mysterious occurrences in the home of the Fox family of Hydesville, N.Y., and the solution of the mystery by the two little sisters of the family—children not yet in their teens—who found out that the raps that occurred in various parts of their house, but always near one or both of them, that had given the family great annoyance for a considerable time, were produced by an invisible but intelligent personality—the spirit of a dead man, who spelled out messages by means of raps when the alphabet was called. Modern Spiritualism was born then and there.

The news spread like wildfire. Circles were formed and mediums developed and messages given to many investigators. Trance speakers were developed—adults and children—whose lectures were instructive and whose eloquence often astonished and pleased the assembly.

One of these early workers was Cora L. V. Richmond, now of Chicago, who at about twelve years of age, having only a common school education, nevertheless, under spirit control, in a state of trance, gave lectures on scientific subjects selected by chosen members of each audience, with such masterful ability as won for her a highly favourable international reputation which she has sustained through all the intervening years.

Antedating the advent of modern Spiritualism by a year or two, there burst upon the literary firmament that psychological phenomenon, A. J. Davis, of Poughkeepsie, N.Y., who at the age of about 18 years, and wholly without preparatory education, under spirit control, in a trance state, gave to the world "The Harmonial Philosophy," "Nature's Divine Revelations," and other literature which has been the wonder and admiration of all civilised peoples, and which gave to Spiritualism an enduring impetus. No words of mine can add to the lustre of his fame.

Dr. J. M. Peebles, formerly of Battle Creek, Mich., distinguished for erudition, a forceful and voluminous writer, has occupied a prominent place among the early, as well as the later advocates of the doctrine of the continuity of conscious life. It would be very difficult to define the scope of the good work of this man of genius. Lyman C. Howe, of Fredonia, N.Y., was one of our early unconscious trance speakers. His highly efficient labours, his faultless diction, and his amiability were appreciated by vast multitudes in many localities.

Mr. and Mrs. Hudson Tuttle, of Michigan—speakers and writers of great ability—filled an important niche in the ranks of the early workers.

The Eddy brothers will be remembered for their remarkable power of demonstrating full materialisation. They were among the first mediums in that line of work.

Mrs. Stewart, of Terre Haute, Ind., achieved a national reputation as a genuine medium for full form materialisations. The materialised spirits would come out of her cabinet and give audible greeting to waiting and delighted friends, recognition being certain nearly always. Hundreds of people were convinced of the truth of spirit return through her mediumship.

Colby and Rich, Boston, Mass., editors of "The Banner of Light," were early and powerful propagandists. Jones, of "The Religio-Philosophical Journal," Chicago, Ill., spread the good news throughout the Northwest.

As a rapping medium and independent slate writer, Dr. A. B. Dobson, of Iowa, was easily without a peer, being able to obtain raps and slate messages at any time and anywhere in spite of strong mental opposition, as I have personally witnessed many times. Mrs. M. E. Weeks, of Des Moines, Ia., possessed clairvoyant power of a high order, giving accurate descriptions and names in full of communicating spirits, making recognition certain.

There are other names entitled to a place in this list of early workers, but unfortunately I cannot recall them at this time. As the editor asked for a list of the early workers, I have made no mention of persons—men and women of marked ability—who came into the field of workers at a later day.

TRANSITION OF A VETERAN WORKER.—After a painful illness and the loss of one leg, Mr. Walter Orlando Drake, of 23, Lancaster Road, Notting Hill, W., passed to the greater life on the 12th inst., at the age of 72. He was an ardent open-air speaker for Spiritualism, and one of the earliest workers of the oldest London Society—Marylebone. The first essentially Spiritualist funeral was conducted by him. Our sympathies go out to Mrs. Drake and family.

THE power of love accomplishes all things in life as does the power of dynamite that conquers the world, but when it explodes sets everything on fire. So it is with love; when it is too intense it becomes a wheel of destruction and everything goes amiss in the life of the lover.—From "Love, Human and Divine," by SKEEFA LACY GOODENOUGH.

THE SUPREME ACT OF SPIRITUALISM.

BY AN OBSERVER.

While communication with spirits is not practicable at all times, nor with the majority of people, communication with the Great Spirit is practicable with everyone and at any time or place. While many in the churches look askance at the practice of spirit communication none take objection to the communion of the soul with the Great Spirit. In the effort for a re-union of the churches the fundamental principle is laid down that differences should, as far as possible, be waived, and points of agreement dwelt upon. Perhaps a better understanding with theologians would be gradually brought about if Spiritualists would be content to refrain from controversies which lead to little but strife and disagreement, and to seek out those factors in their creed which agree with those of the churches, and by insisting more and more upon these, establish a common basis which, as time goes on and prejudices disappear, may deepen and extend into a better mutual understanding. The supreme act of spirit communion is unquestionably prayer, for the reasons already set forth—that it is a universal tenet of religion, and a form of spirit communication in which all are mediumistic, and which requires no special conditions for its exercise except such as are within the reach of everyone at any time.

Prayer is by no means limited to petition, though doubtless many people are apt so to limit it. A son may ask favours of his father now and again, but he would show a poor filial spirit if he never spoke to his father except to ask for a gift. Surely this universal habit of converse between father and son should be the clue and the model to us of what our converse with the Supreme Father should be. St. Francis of Sales compares it with bread, which we take at all our meals, and suggests that in the same way a realisation of the Divine Presence should attend all our acts and functions.

Communion with God is not even limited by converse; its essential is rather that realisation of His Presence. It would be impossible to perform the duties of life properly if we attempted at the same time to keep up incessant converse with God, but a realisation of His Presence is possible at all times, and constitutes a constant exercise of prayer. In an audience with the King we should not necessarily, or even possibly, be in conversation with His Majesty all the time, or even for any great part of the time, but throughout the function we should be sensible of the Royal Presence, and it would materially affect our behaviour, our thoughts, and our feelings throughout the ceremony. Even in ordinary company the presence of our friends on each occasion is realised throughout the reunion, and affects our words, and thoughts, and acts all the time, whether we are conversing or silent. It is in this way that a realisation of the Divine Presence, if we made it habitual, would constitute a spiritual communion that could not fail to affect our life at every moment. But in order to attain this it becomes needful that we should realise the Divine Presence as fully and as certainly as we should realise bodily presence in an audience with the King or in a social gathering.

What higher test could there be of the reality of a man's Spiritualism than his power to realise the Unseen Presence with a conviction as firm and unmistakable as he realises incarnate presences? What greater evidence is there that materialism still holds us in its fetters despite our claims to be Spiritualists, than the inability to realise the Spiritual Presence as certainly as we do material presences? If we have to admit that this is the case, it is a tacit admission that, all said and done, we still regard matter as more substantial than spirit, and that with all our profession of faith in the reality and substantiality of spirit we are allowing materialism still to remain our supreme court of appeal.

The point is well worthy of the special consideration of Spiritualists, whose interests in the phenomenal are naturally apt to lead them away from the fundamental axiom of the Spiritualist faith—that spirit is the only reality, and matter only its manifestation to the sense-organs, and that, therefore, material phenomena are not the supreme test of reality, for that is only the descent of the real into the sphere of the less real. The supreme test is rather the recognition of the reality of the unmanifested-to-sense, and the realisation of its super-substantiality as compared with matter.

MRS. BESANT AT QUEEN'S HALL.—Mrs. Besant delivered the second of her series of lectures on "The War and the Future" at the Queen's Hall on Sunday morning last before a large and appreciative audience. She spoke on "The War and its Lessons of Fraternity." What was the first lesson that the great war had to teach us? Surely it was the great ideal of brotherhood. Mrs. Besant spoke with her usual force and charm, and her remarks were frequently applauded.

MRS. WRIEDT'S DEPARTURE.—Mrs. de Crespigny writes: "Mrs. Wriedt is returning to America almost at once. She much regrets that her visit to England should have been so short, but her arrival was delayed owing to passport difficulties, and not being at all well, she thinks it inadvisable to face the winter here. Her friends will be glad to hear that she hopes to return next April. During her time in London Mrs. Wriedt has held a surprising number of séances, with the usual wonderful results.

BISHOP WILBERFORCE'S GHOST STORY.

We occasionally see allusions to Bishop Wilberforce's ghostly experience, once a well-known story. As it is not so well known nowadays we have disinterred the story as it was related many years ago by the Bishop:—

"It happened that once I was staying in one of the old country houses, which had remained in the possession of an old Roman Catholic family. Wanting a book, I went down late one night into the library. I saw there an old gentleman sitting in a chair, who, on my taking a book, got up and passed to a door behind him. I begged him not to disturb himself, and went again upstairs. The next night I wanted the second volume, and again saw the old man. The next day I said to Lord —, 'I fear I have disturbed your chaplain or librarian,' and told him whom I had seen. Lord — replied, 'Oh, that room is haunted by an old priest.' I then determined to speak to him, and accordingly the same night I went down again, and when the figure rose I observed that it had on a clerical dress. I then said, 'Who are you? I am a Bishop of the Church of England; why are you here, and what want you?' The figure replied,

"I was a priest in this house and having heard the last confession of one of the lords, I put it down on paper and hid it here. Death prevented my destroying it, and I have waited here watching lest it should be found. Swear that you will destroy it unread, and I will leave for ever this place."

"I swore that I would do as he wished, and he pointed to some old books. I took one down, and the figure shook his head. I took down another and found a paper in it. I at once took it to the fireplace, lighted it with my candle, and burned it. The figure then turned upon me a grateful face, and disappeared, and, I believe, has never been seen again."

AFTER-DEATH COMMUNICATIONS.*

BY H. A. DALLAS.

This book justifies its title; it is small, but it is packed with matter of considerable evidential value. Moreover, the experiences have been very skilfully presented, so that the book is interesting from beginning to end, which is by no means always the case in works of this nature. Statements of evidential circumstances in relation to communications tend to become wearisome if they are given drily. But there is nothing dry about this brochure; it is characterised by unusual vitality. The messages impress one as spontaneous and natural; one feels the touch of contact with living personalities, and in this respect as well as by reason of the strictly evidential circumstances the book is a very convincing one.

The authoress is the medium through whom the communications came. Having had the privilege of her acquaintance during the period through which her mediumistic faculty has developed I can testify that the impression conveyed by the book, of conscientious accuracy and keen appreciation of the importance of evidence, is absolutely correct. Her aim being to find out the truth or to avoid being misled or misleading others, she has been scrupulously careful to verify her facts and to put her readers into a position to know what value to attach to each incident.

In many ways she possesses qualifications for her work which it is somewhat rare to find in combination. I should like to add that I have reason to be grateful for the entirely unselfish way in which she has gratuitously put her services at the disposal of some of my bereaved friends.

The book consists of ten chapters. One of these deals with cases in which the recipient of the messages had some link with the communicator; another with cases in which relatives of the communicator were present, and yet another with cases in which relatives were not present. The latter are very striking incidents, and a sceptic would find it difficult to apply "telepathy from the living" as an explanation; in some instances the very existence of the communicator was unknown, only verified subsequently.

Readers who wish to present the subject convincingly to friends who are halting between two opinions will do well to get this small volume, which is issued at the moderate price of half a crown. The publishers are to be congratulated on having secured such excellent material for the first volume of the series on Spiritualism which they propose to issue. If the other volumes can reach the same high level of evidential value they will render considerable service to the cause.

Unfortunately the design they have selected for the cover does not convey a true impression of the character of the contents. It suggests a fairy tale rather than a sober statement of facts. But Mr. Arthur Hill's name which also appears on the cover as the writer of the introduction will be a sufficient guarantee for those who know his previous works that the contents are no fairy tale but a plain, unvarnished record of real experiences.

* "Evidences of Spiritualism: After Death Communications." By L. M. Bazett. With an introduction by J. Arthur Hill. Kegan Paul, 2/6.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1. — 6.30, Mr. Ernest Meads. October 26th, Mrs. E. A. Cannock.

The London Spiritual Mission, 13, Pembroke Place, W.2. — 11, Mr. G. Prior; 6.30, Mr. E. W. Beard. Wednesday, October 22nd, 7.30, Mrs. Ida Rolleston.

Walthamstow.—342, Hoe-street.—7, Mr. G. Prior, address and clairvoyance.

Croydon.—117b, High-street.—11, Mr. P. Scholey; 6.30, Miss Florence Morse.

Lewisham.—The Priory, High-street.—6.30, Rev. Susanna Harris.

Peckham.—Lausanne-road.—7, Mrs. A. Jamrach. Thursday, 8.15, lecture by Miss E. Conroy, M.A.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. A. de Beaurepaire; 6.30, Miss Ellen Conroy, M.A.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, Mr. H. E. Hunt, address.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. Stenson. Tuesday, 7.30, lecture on "Colours."

Thursday 8, Mrs. Brown.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, Mrs. Bloodworth; 6, Mr. Maskell. 23rd, 8.15, special visit of Mr. Percy Street. Come early. Silver collection.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. Rimmer, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting, Mr. Hulme.

Woolwich and Plumstead.—1, Villas-road, Plumstead.—3 p.m., Lyceum; 7, Miss Violet Burton, address. Wednesday, 8, Mrs. Mary Gordon, address and clairvoyance.

Peckham.—"The Arlington," Peckham-road, S.E.—"The Mission of the Mystics," 11 a.m. and 7 p.m., Mr. W. E. Long, address and personal messages.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—October 19th, 6.30, Miss Lind-af-Hageby and Mr. Percy Street, in the King's Palace, Wimbledon. Monday, October 20th, 7.30, Mr. Vout Peters. Wednesday, October 22nd, 7.30, Mrs. Annie Brittain, at Broadway Hall (through passages between 4 and 5, Broadway), Wimbledon.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—19th, 11.30, special lecture to men and clairvoyance, Mrs. Harper, of Australia; 7.30, lecture, Professor James Coates. Monday, 7.15, psychic readings. Tuesday, 3 p.m., open circle. Thursday, 7.15, questions and clairvoyance. Lyceum every Sunday at 3 p.m. Forward Movement see special advertisement.

THE CAMPAIGN AT WIMBLEDON.—The second of the special meetings arranged by the Wimbledon Spiritualist Mission was held at the King's Palace Picture Theatre, Wimbledon, on Sunday, the 12th inst., when Mr. George Prior and Mr. Ernest Meads addressed large audiences. Mr. Prior made use of analogies from the natural science of the organic kingdoms to show the great trend of purpose which was revealed in all their manifestations, and then he went on to show the continuation of that purpose in man on this and in other spheres, i.e., in the vast kingdoms of spirit, and how that modern Spiritualism not only more clearly revealed that purpose but helped its accomplishment by consciously linking the material with the spiritual. Mr. Meads dealt with the antiquity of psychic experience. It was a successful and encouraging meeting.—R. A. B.

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NOTES BY THE WAY.

Recent events have produced allusions to Browning's poem, "Mr. Sludge the Medium," by writers to whom its title, we suspect, is little more than a catch-phrase. We go to Mr. G. K. Chesterton's life of the poet as one of the best authorities on the circumstances in which the poem came to be written. Browning and his wife were each of strong and independent character, differing on many subjects—psychical phenomena was one of them. But Mr. Chesterton points out that Browning was not the man to oppose a subject simply because it was new or odd. He had a "zest for heresies." And here we may cite from the book:—

The fact was in all probability that Browning's aversion to the Spiritualists had little or nothing to do with Spiritualism. It arose from quite a different side of his character—his uncompromising dislike of what is called Bohemianism, of eccentric or slovenly cliques, of those straggling camp-followers of the arts who exhibit dubious manners and dubious morals.

* * *

Things have changed since that day. We have become respectable, almost popular. But fifty years ago mediums, and in some measure Spiritualists, were the Ishmaels of the time. They were forced into the rôle of eccentrics; they were classed with the Bohemians. Browning was a stickler for respectability. He "did not dislike Spiritualism but Spiritualists." And, as "G. K. C." goes on to say:—

When he [Browning] produced "Mr. Sludge the Medium" everyone supposed that it was an attack upon Spiritualism and the possibility of its phenomena. . . . this is a wholly mistaken interpretation of it. What is really curious is that most people have assumed that a dislike of Home's investigations implies a theoretic disbelief in Spiritualism. It might of course imply a very firm and serious belief in it.

Such are Mr. Chesterton's views, and they carry the more weight as coming from one who is not at all favourable to our subject.

* * *

We sometimes hear a story told against Browning concerning his annoyance because at a séance with D. D. Home, at which the poet and his wife were present, a wreath of flowers rose into the air and descended on Mrs. Browning's head instead of on that of her husband. We agree with Mr. Chesterton, who ridicules the story, that Browning was not that kind of man. The facts appear to have been as follows. A wreath being placed on the table floated through the air in the direction of Mrs. Browning, whereupon Browning abruptly crossed the room and stood beside her as though he wished it to descend on his own head. There may have easily been other reasons for his action than a feeling of rivalry. One cannot imagine the author of "Paracelsus" showing

jealousy of any honour bestowed upon his wife. One might decline to believe such a story, if not out of respect to Robert Browning, at least in sympathy with that radiant spirit, his life partner in an ideal marriage.

* * *

The "Cape Times" of September 16th, 1919, brings us an interesting narrative of spirit intercourse, which the journal chronicles under the truly picturesque and elegant title, "An Astounding Spook Story." It is, of course, not really astounding to anyone familiar with the records of psychical research, but it is certainly very striking. The account, which was furnished to the South African Press by the principal of the Coloured Training College, refers to the Hankey Congregational Mission in the Gamtoos valley. To the principal of the Mission, we learn, there appeared on a certain night the apparition, or spirit, of a former pastor of the Mission, Dr. John Philip, who died there in 1851, and whose body lies buried in the manse garden. Others present with the principal beheld the figure and talked with it in a room of the training institute.

He [the spirit] held conversation with them, the gist of which was that he was seeking certain receipts and could not rest till they were found. The apparition asked after various dead and gone members of the congregation and departed after a promise was given that a search would be made for the receipts which dealt with certain grants of land. The Doctor was dressed in black and wore a black coat. He repeated his visits nightly, instructing the searchers where the receipts might possibly be found.

* * *

Here was a strange visitation for a decorous training college! One can faintly picture the group who were interviewed by the spirit—in their various stages of perplexity and trepidation. The housekeeper, who was present, "was so terrified that she kept calling on God to preserve her." The rest of the party included some of the oldest members of the Mission who were contemporary with Dr. Durand Philip, the successor to Dr. John Philip. This Dr. Durand Philip, it seems, had collected some receipts for lands bought by natives and failed to return them, with the result that the natives lost their lands. It was to right this injustice that the spirit appeared. We read how the spirit gave the assembled friends a message of love and how his voice, distinctly audible to some of them, sounded "like the gentle rustle of autumn leaves."

The principal promised the apparition to write to the London Missionary Society about the matter and endeavour to secure the restoration of the lost lands.

After some further conversation, the spirit said, "I shall only be at ease when these matters are righted and my work complete." The account is attested by the principal of the college and those who were present, including assistants, employees and pupils. It needs no comment from us. We shall be glad to know what the London Missionary Society think of it, if it is all true.

TRANSITION OF MRS. EFFIE DE BATHE.—We learn, as we go to press, that Mrs. Effie De Bathe died on May 5th last in her fifty-fifth year at the Presbyterian Hospital Philadelphia, from bronchial pneumonia. Her memory will be recalled with affection by many of the older generation of London Spiritualists, especially those who were associated with her in her public lectures on psychic subjects, and the receptions and demonstrations with various mediums, held in her home at Ashchurch Villas, Shepherd's Bush. Amongst her literary works are "Out of the Deep," "A Spirit Child," and "The Mystery of Clover Farm."

THE CHURCH AND SPIRITUALISM.

DISCUSSION AT LEICESTER.

At the sittings of the Church Congress at Leicester last week the Church doctrine of the future life was examined. The Bishop of Peterborough presided, and the Archbishop of Canterbury was present.

The Dean of Manchester, speaking on "The Doctrine of the Future Life in Relation to Spiritualism," said that it was in no way surprising that one of the results of the enormous and distressing loss of life in the Great War had been a considerable development in the practice of Spiritualism. The vogue of Spiritualism was perhaps not obscurely connected with the fact that it had been possible to speak of "the Communion of Saints" as the lost article of the Creed. Since man first began to suspect himself of immortality he had naturally craved for some certainty of knowledge of the life beyond the grave.

It was altogether too late to dismiss the whole subject as fraud, and, as some would urge, nauseous fraud. Fraud was, of course, always a possibility, and every careful investigator would always be on his guard, but fraud by itself could not account for all the facts. Spiritualistic phenomena had won the assent not only of trained investigators like Myers and Hodgson, but also of expert men of science such as Sir W. Crookes and Sir Oliver Lodge in this country, Camille Flammarion in France, and Cesare Lombroso in Italy. He had no doubt that there was a region of psychical experience, largely as it seemed to him morbid, which demanded the most careful attention of skilled investigators.

From the Christian point of view he could not hold that the whole subject was settled by quoting passages from the Old Testament condemning those who had familiar spirits, or ordering the capital penalty in the case of a witch. One of the most painful pages in the history of the Christian Church was the record of its treatment of witchcraft in obedience to a plain precept of the Old Testament. The Old Testament necromancer was probably not far removed from the witch-doctor of modern Africa, and was as evil a person. It was in accordance with sound and wholesome administration to suppress him. The modern psychical investigator was not in the least like the African witch-doctor, and it was confounding all moral distinctions to claim that he was. There was really no good ground for inflicting the capital penalty on Sir Oliver Lodge (laughter).

STILL "SUB JUDICE."

In spite of passionate affirmation and denials the question must still be held to be *sub judice*. They might make this admission, that undoubtedly communication with departed spirits was the easiest and most obvious method for accounting for a large number of very strange and remarkable facts. The easiest explanation was, however, not necessarily the true explanation. They knew enough about telepathy, and had at any rate sufficient knowledge of the, until recently, unsuspected powers of the human personality beneath the level of consciousness to be cautious in their affirmations.

On the whole, if communication with the departed was the true explanation, they were surprised that so little new knowledge had come to light with regard to the conditions of the discarnate life. The communications professing to come from the departed were usually quite in harmony with the ideas prevailing in the circles to which they came. Thus, for instance, a generation or more ago Mr. Stainton Moses was a well-known medium. He was a clergyman and a religious man, and had been brought up in a world influenced by the ideas of the Oxford Movement. The heaven which appeared in his communications was the heaven of the Oxford Movement, whereas the heaven which was portrayed in the "Raymond" communications was the heaven of modern theological liberalism. The subject was far too large to be discussed adequately within present limitations, but he inclined to what might be called the telepathic hypothesis.

If it were granted, however, that the Spiritualistic hypothesis was true, there was quite sufficient to account for the distaste and condemnation with which the Christian Church as a whole had turned from the regular practice of Spiritualism. Even if it be admitted that the great majority of communications showed no trace of diabolism, properly so-called, it was plainly easier to get in touch with foolish and frivolous than with deep and serious spirits.

There was the further question whether the higher and purer spirits desired to be called upon to communicate. Certainly few communications had come from convinced Christians to convinced Christians.

THE CHURCH'S SILENCE.

It remained to be considered whether they and their brethren of the Free Churches were not in some measure responsible for the modern vogue of Spiritualism by the silence they had observed in public services with regard to the relations between the Church on earth and the Church beyond the veil. It was not enough to condemn Spiritualism, it was more to the purpose to ask themselves whether they had not contributed to the hold which Spiritualism had gained on very many of their fellow-countrymen by maintaining silence in their prayers on the subject of the departed, long after such silence was rendered necessary by popular misconceptions. It was probable that Spiritualism had come in to fill a void in the current teaching and prac-

tice of the Church. Let them have the courage to be true to their own instincts and affections, and in loyalty to the practice of the universal Church, let them restore intercessions for the departed to their rightful place in their devotions, both public and private.

DEAN INGE ON IMMORTALITY.

Speaking on "The Christian Doctrine of the Future Life," the Dean of St. Paul's said they must admit frankly that they could not go back to the very crude eschatology of the past. They could no longer believe in a localised heaven and hell; and he could not pretend that the belief in a resuscitation of their bodies stood where it did. And did not the pictures of splendid rewards and ferocious punishments belong to a bygone conception of retributive justice? They must accustom themselves to think of their immortality in a more spiritual manner; and they must not shrink from admitting that they knew very little indeed.

He need not warn them against the pitiable revival of necromancy in which many desolate and bleeding hearts had sought a spurious satisfaction. If this kind of after-life were true, it would indeed be a melancholy postponement or negation of all that they hoped and believed about their blessed dead. They knew that they had not lost them, because love was stronger than death. "God is love"; that was their warrant for knowing that the sting of death had been drawn, and that those who lived unto God lived also with those whom they had loved on earth. Beyond this they knew nothing, and there were good reasons why they could not know.

THE DANGER TO SANITY.

Canon Edmund McClure, in a paper on "The Future Life in Relation to Spiritualism," traced the growth of the cult since its origin in the later views of Emanuel Swedenborg, in the middle of the eighteenth century. He referred to the exposures of Eusapia Palladino, Mme. Blavatsky, and other mediums, and to one medium, Mrs. Piper, who had been pronounced by competent judges to be perfectly honest, but whose honesty did not render her revelations free from absurdities.

There were some who, in face of the difficulties, frauds, and absurdities, still held the opinion of Browning's "Sludge the Medium," that there was "something in it, tricks and all." . . . But however this might be, it was a danger to the mental sanity of the nation that neurotic persons should be accepted as channels between the living and the dead. The wish to believe in the permanence of associations, which was such a powerful factor in promoting Spiritualism, could be met in other ways.

Prayers for the dead, practised in the Jewish community long before the advent of Christianity and continued by it till this day, constituted a salutary practice in bringing the living in close association with the dead. The tender associations established in this life were not broken by death. The soul was an entity, working through and expressing itself amid material restrictions. And they had the sure and certain hope that death freed the soul from these restrictions. The faith that realised this needed no vulgarised phantoms to assure it of the permanence and responsiveness of their beloved departed.

PERIL OF EVIL SPIRITS.

The Rev. J. A. V. Magee said Spiritualism was in the air. It was a passion. There was a psychic feeling—he would not call it power—passing through England to-day. There was in it unlimited peril. Little of value had come from it, and some of the communications were pitiable. Cardinal Newman was found to have forgotten his Latin, George Eliot forgot her grammar, and Julius Caesar got into a muddle with his geography.

He challenged Sir A. Conan Doyle to deny, if he dared, that this thing involved peril to manly, moral and spiritual life. Sir Conan Doyle was asking every young woman in the country to try whether she had the attributes of mediumship. He was incurring the gravest responsibility in making such a suggestion as that. It was possible to become possessed of evil spirits which were earth-bound and trying to get back to this earth, and once they took possession of one they did not go as easily as they came. He had seen a woman stark staring mad under the influence of the planchette. He was told only a fortnight ago of a married man and his wife who had gone stark staring mad through this thing. A woman had told him her daughter had become possessed of evil spirits, and had become transformed in character and transformed for the worse.

There could be nothing more perilous than the surrendering of the conscious intelligence to the subconscious mind.

He asked that a committee should be appointed to investigate this matter from a Christian standpoint. The Church should have her Society for Psychical Research, based upon the foundations of the Faith.

CONSIDERATION BY BISHOPS.

At the conclusion of the debate, the Archbishop of Canterbury said that this was one of the subjects which had to be considered when the London Conference of Bishops met next year. In the meantime he was himself taking care to secure that when the Bishops met, first in committee and then in conference as a whole they should have before them what was already in preparation, the results of careful inquiry by their best men and women who had knowledge, experience, and thought on this subject.

THE CREWE CIRCLE IN SCOTLAND.

LADY GLENCONNER ON SPIRIT PHOTOGRAPHY.

The following address was given by Lady Glenconner in the Parish Church Hall, Innerleithen, on September 29th, on the occasion of the Crewe Circle visiting the Glen (Lord and Lady Glenconner's estate in Peeblesshire). About three hundred people were present:—

Friends and Neighbours,—

When I asked you to meet me here to-night I was impelled to do so in a spirit of neighbourliness that you might share, if you had any inclination to do so, in my interest in Spirit Photography. It is a branch, I well know, of what is, to some, an abhorred growth of teaching, but I am here to-night to ask you to drop out of your minds any contempt, disgust or derision that may be engendered there by the word "Spiritualism," and to listen to me as I endeavour to tell you what I believe to be the truth.

The subject is not new to me; I was educated in it since a child by my father, who was one of the small group of men who founded the London Spiritualist Alliance—a brave thing to do in those days. I can assure you, and I honour his memory for this. And so this subject that I touch on to-night is no new and ill-considered opinion, arrived at by a flighty mind or an emotional nature. To me it is a well-trodden, dependable road of reflection that has led me straight and well to a haven where I have found rest.

Now you will understand why I said this evening's gathering had been planned, not in the idea of propaganda so much as in that of neighbourliness, for a good thing found by one should be shared by all; and I want you further to understand quite clearly that I am here in no sense antagonistic to the Church, of which I am a member. I do not consider Spiritualism a religion, but as a truth which throws light upon the Scriptures, enabling us to dispel some of the shadows cast by doctrinal teaching, and freeing us from the shackles of mediæval thought.

Indeed, I have not been able to understand the attitude of those members of the Church who are severely against development of the psychic forces, and the revelation of the Higher Spiritualism. We know that the Christian religion teaches the immortality of the soul, and if the phenomena of Spiritualism go far to prove it, how can we consider they are in conflict? Moreover, to a student of this subject the miracles that were wrought by Christ are no longer beyond credence, for there is good reason to believe they were effected through knowledge of the very laws which govern certain phenomena known to Spiritualists.

Experience proves that all Spiritualistic phenomena act under certain conditions—everything is subject to law—there is nothing "supernatural" in the universe. That word is only a convenient label for ignorance, and therefore any extension of our knowledge, every fresh discovery of truth, should be welcomed as a beneficent revelation, and be received with a willing heart and an open mind.

Now, we have with us here to-night Mr. Hope, of Crewe; his name is known to many in connection with psychic photography. I have known Mr. Hope for close on three years, and I have pleasure in introducing him to you as my friend, and a man of integrity and the utmost honesty of purpose. He is an exponent of a subject that bears witness to the nearness and evidence of the spiritual world. He will tell you himself that he is the very first to wonder at the results he obtains; he is most generous in offering the utmost facilities to those who desire to enquire into his powers and test them. We have, during the last week at Glen, carried out some most interesting experiments, under the supervision of Mr. Colledge, who is well known to you all as a skilled photographer.

Like so many of his precursors who have lit a taper in the Temple of Truth, Mr. Hope has had to suffer for it. He has borne insult and even obloquy, but nevertheless he maintains his even way, and this is what he postulates: that the spirit body—what St. Paul termed "the celestial body"—can be accounted for by the lens of the camera under certain conditions, and that his powers of mediumship that bring this about are given by the beneficence of the Heavenly Father, to comfort the bereaved.

I will now ask Mr. Colledge to address you, after which Mr. Hope will show you his photographs, and at the conclusion of the meeting if anyone present cares to ask questions, or to state his own views, I shall be most happy to invite discussion.

A SKILLED PHOTOGRAPHER'S TESTIMONY.

Mr. Colledge then addressed the meeting, and as he is well known in the locality as not only a skilled photographer but a man of sound views and cultured understanding, his words carried weight. He told the audience of psychic results being obtained under test conditions, such as his bringing his own plates, using his own camera, and developing and printing the photographs himself, with chemicals of his own providing. He said that although he could in no way attempt to explain matters, psychic photography was, to him, proved to be a reality. He paid a warm tribute of praise to Mr. Hope for the facilities that he had most generously provided. Mr. Colledge brought with him a photographic slide with which he demonstrated how mechani-

cally impossible it would have been for anyone to have tampered with the photograph. He said that in some cases the image had been transmitted directly through the wood of the slide, simply by pressing it on the forehead of the medium, and although there were two plates in the slide separated by a metal plate, only one of these had been impressed by the image, the other proving, on development, to be free from fog and quite normal. From this, he said, one might draw the inference that the astral body possessed some property analogous to the Röntgen Rays.

Following a certain line of reasoning, and judging from the results obtained by the stereoscopic camera, he said he came to the conclusion that the image in this case had been impressed on the plate previous to it being exposed in the camera. In order to prove this Mr. Hope had kindly given another sitting, at which a result had been obtained proving his conclusion to be correct. The slide containing the plates was placed on the table during the séance, and afterwards developed without exposure in the camera, obtaining as a result a negative showing the same head as had appeared on the stereoscopic plate.

Mr. Colledge then called on Mr. Hope to give his lantern lecture, which he did with a few well-chosen words. The greatest interest was expressed by a demonstrative gathering, and the evening was brought to a close by a few concluding words from Lady Glenconner.

During the visit of the Crewe Circle to Peeblesshire about twenty sittings or more took place, the household staff and the employees on the Glen Estate being invited to join in the proceedings. Many availed themselves of the opportunity, and three recognised photographs were obtained. Upwards of five hundred copies of LIGHT were distributed in the district, and every indication was given of sympathetic and intelligent reception of the truth.

RESCUED THROUGH HIS GUARDIAN ANGEL.

In the early part of his Leicester address, reported in another column, Sir Arthur Conan Doyle narrated the following moving incident:—

He said two friends of his, a Rev. Mr. Crewe and a Mr. Phillips, a lawyer, both of New York and belonging to the American Young Men's Association, were walking through Oxford-street and they saw a young Englishman the worse for liquor. Mr. Crewe, a clairvoyant, saw the spirit form of a woman walking beside the young man and looking with compassion and pity upon him. Determined to see what he could do, he went to the young fellow and asked him to come with him and Mr. Phillips and have a talk. They got him home, and they found he was the nephew of one of the highest dignitaries in the Church of England, and that he had fallen into a low state.

Mr. Crewe spoke to the young man about the figure he had seen, and said, "I think it must be your mother." The boy replied, "It is just like my mother." Mr. Crewe added, "When you are better we will have a little séance." They had a séance, the three of them. Mr. Crewe went into a trance, and the mother—a sister of the dignitary of the Church of England—took possession of him and talked to the boy. When the medium awoke the boy was sobbing on one side of the table and the lawyer on the other. They informed him that the boy's mother had given her son her dying words, had sung to him, and told him he had now come around the curve of the road, and all would be well in the future.

Sir Arthur added that he received a letter from the young fellow describing the incident from the beginning, and saying, "It is my tribute to this cause, which has saved me. I will never go wrong again. Take and use it as you like." He (Sir Arthur) sent the letter to the dignitary of the Church, to whom he said, "Your secret is safe with me," adding, "But please do not say this thing is diabolical in the future. Remember it is angelic." He had not heard, he said, from the dignitary since.

THE LATE MR. H. B. IRVING.

We add our tribute of regret and admiration in the passing of this famous actor, whom we met several times when he was appearing in his two psychic plays, "The Barton Mystery" and "The Invisible Foe" at the Savoy. He told us that his interest in psychic science had arisen from reading Holt's "Cosmic Relations." In the first-named play it will be recalled that he impersonated a medium of a rather "shady" type. But his characterisation of some psychic peculiarities was so admirable that we suggested he must have made a close study of some medium. He replied that he had never to his knowledge met one, which made his delineation all the more remarkable.

Mr. H. B. Irving was a man of real genius, keen and swift of apprehension, and, as we had occasion to observe, of real kindness of heart, however much this might have been masked by his strong intellectual quality. "He has outsoared the shadow of our night," and we give him a brief farewell, our sorrow tinged with something almost of envy as of one who, after a brilliant career, has quitted a sorrow-smitten and pain-ridden world for one that is higher and better.

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PSYCHIC SCIENCE AND THE CHURCH.

The debate at the Church Congress and the various commentaries upon it in the general Press of the country are instructive reading. That is to say, they are instructive to those who have satisfied themselves that Spiritualism rests upon a body of facts impregnable to attacks, whether they proceed from ignorance, prejudice, vested interests or an honest but misguided endeavour to arrive at the truth. To the student of history the discussion is especially instructive, for he recalls the attitude of Theology towards all new movements and discoveries in the past. Our own position in the matter has been made sufficiently clear, we hope, on many previous occasions. It is that we want the Truth, and not our views, to prevail. And as the Truth always does prevail we have no qualms in the matter. We see that we have a revelation that suffers nothing from all the forces arrayed against it, that has been "killed" again and again, and even "buried," as we have been boastfully assured, and yet ever rises afresh to confound its enemies. The bitterest attacks, the most malevolent misrepresentations of our subject, leave us calm. We see that they have a use. They test the thing to the uttermost. If a thing can be destroyed—"wiped out"—it is not true, and we have no use for it. But we would not be of those who "quench the Spirit" and fight against a truth because it threatens some personal or private interest:—

"When murdered Truth returns she comes to kill."

We are in no mood to satirise the objections to Spiritualism which we have read. It would need the pen of a Swift to do justice to some of them. Others are so shallow that we are only astonished that any person of reputed intelligence should put them forward as serious arguments, for they carry their own refutation to the mind of every person of even mediocre reasoning power. Spiritualism has its dangers. Of course it has, or it would be either supernatural or too trivial for notice. Love, the mightiest and divinest power in the Universe, carries the most terrific perils when perverted and debased to low ends. To come lower in the scale, we may take that universal substance—water. Water carries the powers of life and death. What a tremendous indictment might be drawn against water! Innumerable people have been drowned in it; it is present in many fatal diseases (dropsy, for example), it has driven people "stark staring mad," it has filled the earth with sorrow and lamentation. Even a little damp may bring about premature death.

The arguments of some of our opponents must provide laughter for the gods. To say they are childish would be to affront childhood. They are the anarchy of thought. One needs a very strong sense of humour to be able to read some of them and refrain from indignation and contempt.

"The Times" tells us that Sir Oliver Lodge and Sir Arthur Conan Doyle "proclaim the existence of people with two powers, the power of raising spirits and the power of foretelling the future." Wonderful! Fancy at this hour of the day, a writer in a leading organ of public opinion believing that mediums "raise" spirits, and by implication casting a doubt upon the reality of powers of predicting the future!

The Church must look to it; otherwise we may later hear it crying to be saved from its friends. Spiritualism gives the Church the greatest lever that it has ever received. It offers the Church modern evidences for Biblical miracles. It makes them scientific, intelligible. It brings Reason to confirm Faith. Let the Church see to it. Its fate is in its own hands. For our own

side of the matter we have no fear. We hold by a Universe that is not only divine, but divinely reasonable, unchanging in principle and always consistent with itself. It is for ever unfolding new aspects. Spiritualism is one of them, and it has a meaning, a purpose and a destiny that will be outworked for human good, be its opposition never so formidable.

SIR A. CONAN DOYLE AT LEICESTER.

REPLY TO CHURCH CONGRESS CRITICISMS.

Sir Arthur Conan Doyle, who was accompanied by Lady Doyle, addressed a large meeting in the Palace Theatre, Leicester, on Sunday last. Mr. Ernest W. Oaten, president of the Spiritualists' National Union, presided. Some 2,500 people were present, and hundreds were turned away. Among those on the platform was Alderman Chaplin, the mayor-elect of Leicester, who has for some years been president of the local Spiritualist Society. We take the following report from "The Times":—

Having explained the general philosophy of the Spiritualistic movement and the evidence upon which it was based, the speaker proceeded to deal with the recent discussion at the Church Congress. Nowhere among the speakers did he recognise a strong, clear conviction like that of the late Archdeacon Colley, whose name would live as a fearless pioneer of the truth. Archdeacon Wilberforce seemed also to have left no adequate successor. At the same time every Spiritualist would be grateful to the Dean of Manchester for the moderation and sanity with which he discussed the question. The admission that the explanation by fraud is utterly out of date was an honest and clear one. Though they were unfortunately not represented among the speakers, this philosophy claimed many adherents and some leaders among the clergy. The Rev. Mr. Tweeddale, Dr. Cobb, the late Mr. Chambers, Mr. Fielding-Ould, and many other Anglican clergymen knew the truth, and were fearless in asserting it. In Mr. Vale Owen, vicar of Orford, were to be found the highest powers of automatic writing possessed by any medium in Britain. The lecturer had read in script a long and detailed account of the next world written by Mr. Vale Owen's hand, through the impulse of a spiritual guide, and he could only say that it was one of the most remarkable and inspiring narratives he had ever encountered. He hoped it would soon be available for all the world, and it could not fail to produce a profound sensation.

The Dean of St. Paul's charged Spiritualists with necromancy. As a scholar, Dr. Inge should know that the word "necromancy" means sorcery connected with a corpse. Far from attaching any importance to the dead body, the Spiritualist looked upon it as a mere collection of chemical elements for the use of Nature, with no future function at all. It was entirely superseded by what St. Paul called the spiritual body. There were some bitter opponents in the Church, who were probably more noisy than numerous, but they were the lineal descendants of the men who burned the witches, who scourged the Quakers, who cast the Dissenters into gaol, and who drove the Pilgrim Fathers out of the country. They had not progressed, but the public had progressed, and they were impotent to do harm.

MEDIUMS AND SANITY.

Commenting upon the remark of Canon McClure, that mediums were neurotic beings, Sir Arthur said that no doubt the man with psychic powers, whether it was John of the Revelation, or Ezekiel, or any other, seemed neurotic to the more earthly souls around them. As far as physical health went, he could testify that the leading mediums of Great Britain, most of whom he knew personally, would compare very favourably, both men and women, with the average citizen. As to sanity, he had never met a more sane set of people than the Spiritualists. The rate of lunacy among Spiritualists was abnormally low, and the late Dr. Forbes Winslow before his death admitted that he had been entirely mistaken in his assertion to the contrary.

Spiritualism had come as an ally to Christianity in confuting materialism and proving the continuity of life and the evil effects of sin. It was evident to anyone that materialism had been steadily winning since the days of Hume and Voltaire, and the reason was clear. When called upon for a sign, the Church had none. It could only make assertions, and it could not prove them. Spiritualism came along with proofs, and, if it saw the great Christian episode from an angle of its own, the vital point was that its doctrine was absolutely fatal to materialism. This should merit some better return from the Church than ignorant clamour and accusations of necromancy.

When a man had again and again, beyond all doubt or question, spoken face to face with the so-called dead, as he, the speaker, had done, how would it be possible for him afterwards to yield to the arguments of those who had not had so sacred an experience?

He had not yet known enough of sorrow to love deeply. For man must be disappointed with the lesser things of life before he can comprehend the full value of the greatest.—
LORD LYTTON.

FROM THE LIGHTHOUSE WINDOW.

As a rule we do not give to Sir Arthur Conan Doyle in "Light" anything like the space necessary to convey an adequate idea of his tremendous activity or his magnificent work in our cause. If we did there would be no room for any other matter.

At ordinary times our task is difficult enough, but in attempting to do justice to Sir Arthur's work during the past week it becomes well-nigh impossible. The Knight of Spiritualism, as one journal happily dubs him, has been constantly in the forefront in what was surely a great historic week in our movement. Interviews with him appeared in the principal London papers, and he delivered stirring addresses in the Provinces.

Sir Arthur's meeting on Sunday, at Leicester, was a wonderful triumph. One journal describes him as a fiery evangel sweeping through the Midlands.

Lady Glenconner's action in affording the employees on her estate in Scotland an opportunity of becoming acquainted with spirit photography deserves the gratitude of all. Hers is a grand example of sharing one's privileges. It recalls D. D. Home, spending the winter in 1854 in New York, going among the poorer classes and holding séances with them. This too, at a time when some of the greatest in the land were clamouring for exhibitions of his wonderful powers.

We are reminded, in this connection, of a passage in Dr. Hyslop's splendid book reviewed in our last two issues, where he says that "All the great ethical movements of history have originated and sustained themselves among the common people."

At the Stead Bureau on Monday, October 13th, the Rev. Walter Wynn inaugurated a new feature known as the Guest Afternoon. He himself was the guest for the day, and delivered a very interesting talk on the psychic evidences in the Bible records. At the next Guest Afternoon, on Monday, October 27th, Mrs. de Crespigny will speak on "Gleanings from the Other Side."

Miss Lind-af-Hageby is announced in our advertising columns to lecture on Wednesday, October 29th, at the Steinway Hall on "The Nature and Meaning of Mediumship." The lecture is under the auspices of the Marylebone Spiritualist Association. Those who have heard Miss Lind do not need to be urged to go. To others less fortunate we say do not miss this opportunity of listening to an address from a deep thinker as well as a woman of rare charm.

The Rev. J. A. V. Magee has thundered against Spiritualism. In this connection it is a little amusing to hear from one of our most respected contributors that Mr. Magee has had personal experience of a haunted chamber, in an old house in the West Country. So vivid was his experience that he abruptly cut short his visit and returned to town.

Mr. Magee, doubtless with this adventure in mind, speaks constantly of the dangers of coming in contact with evil spirits. Disconcerted by an experience with which he was entirely unfamiliar, he failed to understand that what seemed to him to be of diabolic origin was readily explainable on much more natural grounds. The poor earth-bound ghost has much to answer for.

The Dean of Manchester referred at the Church Congress at Leicester to the good evidence existing for the recovery of the long lost Edgar Chapel at Glastonbury, by means of automatic writing. His argument would have been fortified had he been able to make the announcement, which we are now in a position to do, of the further discovery by the same means of the Loretto Chapel, mentioned in Mr. Bligh Bond's book, "The Gate of Remembrance," as another unsolved problem.

The Hon. Alfred Deakin, a former Prime Minister of Australia, whose decease is announced, was keenly interested in psychical research.

Professor Haraldur Nielsson describes in this issue, in an intensely interesting narrative, how he first came in contact with psychic phenomena. His example might well be followed by others.

He tells of Iceland's best known novelist starting an investigating circle, "though he was a great sceptic." This point should be noted, for many people hold the view that an attitude of scepticism is prejudicial to results. They confuse scepticism with hostility. Crookes, Wallace, Zollner, Mapes, Edmunds, in fact all the great experimenters, started as sceptics. Wallace tells us that he was a confirmed materialist, but adds "the facts beat me."

It is interesting to remember that Professor Haraldur Nielsson occupies the chair of Theology in the Iceland University and is an ordained clergyman in active service. He has made a new translation of the Bible into Icelandic, a translation which is highly appreciated.

Leading articles on Spiritualism appeared last week in "The Times" and "The Morning Post."

Lady Muir Mackenzie, who, by the way, is a vice-president of the Stead Bureau, had an article, "The Clairvoyants," in the "Daily Mail" of October 18th. She wrote, "England is behind the times, for other countries recognise, as a matter of course, that certain people (men as well as women) have powers denied to the majority."

"Leslie's Weekly" (New York) for September and October has a symposium on "Are the Dead Alive?" As might be expected, Sir A. Conan Doyle is the first authority given. Many famous American and British thinkers are quoted, but the answers, as a rule, are not very illuminating. "I believe that the ego persists, but more than that I am not prepared to say," is, for instance, the verdict of Gertrude Atherton.

Dr. W. A. Griggs, of Montpelier-road, Brighton, has a letter in "The Lancet" asking his confreres to send him, in strict confidence, the number of patients in their practices who, through Spiritualism and its methods, have become insane, obsessed, or reduced to a state of nervous debility. A few weeks earlier in the "Daily Express" he published a letter, entitled "Driven to the Asylum by Spiritualism," in which he said that all mediums were obsessed by their controls and thus caused to say and do things they otherwise would not. He added, "This is, medically speaking, a degree of insanity." The same Dr. Griggs formerly lectured on behalf of Spiritualism.

Ella Wheeler Wilcox has a poem entitled "The Reticence of the Dead" in "Nash's Magazine," for November. She writes:—

"Although I have been sweetly comforted
By messages that came from Space

There is a strange reserve about the dead—
A reticence I can but trace
To our own lack of comprehending grace."

We are glad to learn that the famous poetess, now that she is back in her beautiful home at Short Beach, Connecticut, is gradually recovering her wonted health and strength. Her physical condition when she left England for the States some weeks ago was such as to give her friends serious cause for anxiety.

Mr. J. Arthur Hill has kindly forwarded us a parcel of old pamphlets on Spiritualism, and we find them very useful as well as interesting. Has any other reader similar pamphlets that he can let us have for the Alliance library?

The office of LIGHT has been a place of pilgrimage for London journalists during the past fortnight, and many and curious have been the inquiries we have had to answer. We have been extremely glad to afford information while at the same time saddened a little to discover the dense ignorance that prevails about a subject that so closely affects all human relations.

Psychic stories are the vogue. The same number of the "Premier" magazine in which appears the first of a series by Mrs. Ch. de Crespigny (already alluded to by us) contains the final instalment of a vivid narrative by Mr. J. D. Beresford, entitled "The Symbol." It concerns a man who had become so much the slave of the lust for wealth that even the news of a serious accident to his wife did not induce him to break away from an absorbing business engagement till too late to see her alive. Later, as he stands by her coffin, she appears to him, and bids him remember "what you were and what you are."

Mr. H. L. Lenrad, of Birmingham, writes that he visited a medium lately to whom he was a perfect stranger, and who gave him a message from a recently departed friend to the effect that if he went to the latter's lodgings he would find his will under the floorcloth beneath a box in the corner of his bedroom. Our correspondent followed out the instructions, discovered the will as predicted, and placed the person named in it in possession of the few pounds which the deceased had left.

The "Petit Parisien" says that according to official statistics there are in Paris 35,000 clairvoyants and seers of various kinds. "Never," the journal remarks, "has occultism had so many fervent disciples."

SPIRITUALISM AND ORTHODOXY.

A REJOINDER TO CHURCH CONGRESS CRITICISM.

BY THE REV. TYSSUL DAVIS, B.A. (of the Theistic Church).

The criticisms levelled against Spiritualism at the Church Congress had not to wait long for an effective rejoinder. It took the form of a most vigorous and unsparing counter-attack delivered on the evening of Thursday, the 16th inst., by the Rev. J. Tyssul Davis, B.A., in an address to the members and friends of the London Spiritualist Alliance. The meeting was held in the hall attached to the society's rooms at 6, Queen Square, the acting president, Mr. Henry Withall, occupying the chair.

In introducing the lecturer the Chairman, referring to the discussion at the Congress, remarked that now that the subject was to the fore his hearers might have thought they were going to have a glorious, easy time, but the opposite was more likely to be the case. The speakers at the Congress, with the exception of the Dean of Manchester, were not particularly friendly, and even the Dean appeared to be afraid. The attitude of the Rev. J. A. V. Magee was a matter for surprise. He sought to make a little low comedy out of the subject. It seemed rather poor that a man of his standing should stoop so low. The Archbishop of Canterbury was going to appoint a commission of inquiry, the members of which were to be men and women with knowledge and experience of the subject—level-headed people. His (the chairman's) thoughts went back to the old Dialectical Society—a society of educated men; men of culture in science, art and literature—who thought themselves level-headed. They appointed committees to investigate Spiritualism, and these committees were generally very successful in the results they obtained. Several of them submitted favourable reports. But this was not what the Council of the Society expected, and they would not publish those reports. The committees themselves did so, and the result was the break-up of the society. Something of the kind might be anticipated from the Archbishop's Commission, but it was to be hoped not with the same disastrous result. But whatever the report might be, Spiritualism was going to live. Some wrong deductions might occasionally be made from the facts, but there was plenty of absolute evidence. In their lecturer they had a man who was not only an enthusiastic but a particularly level-headed student, and any reference he might make to the discussions in the Church Congress would be of great value and much appreciated.

Mr. Tyssul Davis said:—

Hardly a day passes without fresh testimony forthcoming to the tremendous inroads which Spiritualism is making upon the convictions of our contemporaries. That testimony is borne by the increasing number of adherents, by the constant accession of public men into the ranks of advocates of the faith, and by the violent attacks of journalists upon such advocates. In more subtle ways the importance of the movement is proved by the fact that certain sections of the theological world think it worth while to pay it courtship. A whisper has gone abroad that it would be a grand thing if this popular cause could be captured for the Christian Church. "Woe unto you when all men speak well of you!" You have already been promised the support of some clerical members if you pay the price. It is that you return to beliefs that most of you have had good reason to give up. You have been forbidden to expect any real spiritual power or vitality unless you accept the authorised orthodox idea of the personality of the Founder of Christianity. Here is a question of special interest to those of you who are here to-night, and I ask permission to place before you a few obvious ideas on the issue. In the past, Spiritualism has been kept theologically free. In your societies, associations, missions, and churches, you have been content to unite upon the common acceptance of the possibility of communication between the living and the so-called dead. You have allowed perfect freedom of opinion on such questions as the Trinity, the Apostolic Succession and the number of horns worn by the Devil.

But there has been, if we may judge from the majority of Spiritualistic writings, an implicit agreement in the point of view, in the attitude taken to the traditional theological dogmas handed down from a hoary past. Your own experience has disproved many of those dogmas. I will take the liberty of reminding you that during the early stages of the struggle for life on the part of your movement, its bitterest opponents, its most relentless antagonists came from the ranks of orthodox Christian believers. There was the popular American pastor who wanted every Spiritualist taken by the scruff of the neck and hurled into prison. And you bore such attacks with Christ-like meekness, knowing that time would justify you, knowing that Jesus was Himself a fine exemplar of your teaching as a Master who exercised psychic gifts, who had power over obsessing spirits, who derived His strength from communion with the unseen.

Wherein, then, lay your offence? Your offence lay in the fact that you demonstrated that the so-called miracles of the New Testament, instead of being special acts confined to a corner of Palestine, only possible to a unique operator, actually took place in your own day. You seemed, unintentionally, to rob the exceptional deeds of their miraculous glory. When such deeds as Jesus performed were found chronicled in the Scriptures of other religions, they were ascribed to the Devil, because only such a potent being could anticipate Christianity. When your people did them, the Devil had grown so bored that he delegated them to his lesser minions, called wicked spirits. But if your psychics could do what the apostles are credited with in the narratives of the days after the Resurrection, here was a new source of injury. You were encroaching on the territory of a caste. You were threatening the arrogant claims set up by the priests. You were underselling a monopoly.

I frankly rejoice in this trespass upon vested rights in ecclesiasticism. As a liberal theologian I feel gratitude for the witness of Spiritualism to truths that have broken the fetters that have bound the minds of men from mediaeval times for generation after generation until now. For if Spiritualism is true, then the dogma of Hell, as a place of endless punishment, is not true. It may be one of the bulwarks of the faith, it may serve its purpose in hands that hold no better weapon, as an instrument for frightening the wicked from wickedness, but it is not true. It may have succeeded beyond the wildest hopes of its originators and upholders, seeing that it has driven thousands of pious people into the asylums, but it is still not true. Talk of the dangers of Spiritualism; are they anything so serious as the dangers of orthodoxy?

And it is no use anyone trying to belittle the service of Spiritualism in this respect, by saying that nobody believes in eternal torment to-day. Then why in all the Anglican churches in this country is it demanded thirteen times a year that the threat should be made as it is made that "they that have done evil shall go into everlasting fire"?

Again, if Spiritualism is true, I would only be wasting my breath by every Sunday repeating the Apostles' Creed, and announcing a ridiculous belief, an unscientific belief, to wit, in the resurrection of the body. For according to the Church doctrine, there are really no human spirits to communicate with. It is only at the coming of the God-Man Christ when He has ceased sitting at the right hand of the Almighty, and when He comes not in pity, not in love, but to judge the quick and the dead that "all men (including those friends you chatted with at your last séance) shall rise again with their bodies, and shall give account (at least those with long memories) for their own works." Every Spiritualist here to-night knows that statement to be the most arrant nonsense. So far from the necessity of every Spiritualist having to become a Churchman before he can be saved, my wonder is how any Spiritualist who has known the tenets of the Church to be riddled through and through, can still make the pretence of believing them. We know what the Churchman says is "necessary to everlasting salvation," but as he has been proved wrong in other matters, may not his infallibility have also missed a point in what is necessary here?

The backbone for the Christian claim is the exceptional, unique nature and mission of the man of Nazareth. That claim is based upon the authenticity of the resurrection story, as a miraculous event. But if it is true that every human being rises from the dead, and that, like Jesus, many are able to communicate with those left behind, what has become of the miraculousness of the appearance and materialisation of Jesus? If Spiritualism is true, then the claim that immortality came only through Jesus, that the conquest of death came only by Jesus, is utterly destroyed. The event is in accordance with universal law. Before Jesus' time, thousands had risen from the dead, in lands that had never heard of His going up with His body to a place called Heaven.

Has Spiritualism, in its excursions through the invisible worlds, found the place where the worm dieth not, and the unquenchable embers go on glowing *ad infinitum*? Has Spiritualism struck the region where the Devil, whose children Jesus is reported to have dubbed the stubborn Jews, resides in proud seclusion in darkness made visible? Has Spiritualism found that Christians go to a nice place, where all play on harps, Ancient and Modern hymn tunes, and non-Christians go to a place where the climate is not quite salubrious?

Then why continue in this year of grace, 1919, to assert that the writings that refer to the Devil as a familiar figure are the inspired word of God, repeat "to hear his most holy word" every morning, meaning writings full of legends and fables as well as high moral teaching, writings with every fault and defect of other religious human documents? Why pretend that by beseeching, the law of cause and effect can be abrogated, why whine and petition as is done in the Litany, not to take vengeance on our sins, not to be angry with us for ever, when you know that a man is the same for a long time after death, as he was on this side, that it is his disposition and character that decide his destiny, that there is every evidence of a progressive development after death? Why pretend to hold the mediaeval view of death and the after life, when Spiritualism has completely subverted it?

(To be continued.)

PSYCHIC PHOTOGRAPHY.

REMARKABLE EXPERIMENTS.

By R. E. E. SPENCER.

(Continued from page 334.)

In Experiment XXXIV. I was instructed by automatic writing to hold the sheets of bromide paper at 6 p.m. I placed a camera in the room, focussing it on the spot where I intended to hold the bromide sheets. At 6 p.m. the experiment was made, and when developed the camera plate showed a positive image of a carved ivory cross. It is twice full size, and the cross itself exists in a piece of carved work from an old French church and is in the drawing-room of this house. The light in the room during the experiment was red, from a large red glass window. Whilst the exposure was being made, my son said to me, "My power to see things has not gone; I can see a large cross of light standing near you." He afterwards told me the cross was a plain one and about five feet high.

I have described this experiment in some detail because there is a reference to it in the automatic writing which came later in the day.


Further automatic writing during supper of this same day instructed me to "Go afterwards and take one sheet and also photograph as before; after supper take a photograph in the same way as before. R. E."

In order to make the evidence of any result obtained as valuable as possible, I took to the dark room a new, unopened box of plates, and did not open this box till after the door was locked. No one was in the room except my younger son and myself, and no one entered or left the room after the door was locked until both bromide sheet and plate had been developed by myself and fixed. The room was lit the whole time by red light from a developing lamp which I have used for twenty years.

The box of plates was never out of my own possession, and I myself took out the top plate and put it into a dark slide, and the slide into the camera, also drawing the shutter of the slide myself.

The only action taken by my son (both of us being fully visible to each other the whole time) was to open and close the time shutter of the camera.

The exposure of bromide sheet and plate was ten seconds. I took a sheet of bromide paper from the packet used for Experiment XXXIV., and standing so as to hold it approximately on the spot on which the camera had been focussed, said to my son, "Ready." He opened the time shutter, saying "Right." I then counted the ten seconds aloud, and at the tenth second he closed the shutter. I then put the sheet of bromide under cover, closed the shutter of the dark slide, taking the dark slide out of the camera and placing it in my pocket. I at once developed the sheet of bromide and the plate, and the following results were found:—

The bromide sheet contained a letter, eighteen lines in length, in my great uncle's handwriting and signed by him; it also bears the symbol .

The message is a private one, but the writing being mirror writing, I will show it to anyone seriously interested.

The sheet was held in both hands, and at one place is to be seen a white cloudy effect.

The plate proved to be perhaps the most important one that has been produced by the operators in my own experience, as the actual operation of using a psychic negative is shown.

The edges of the sheet of bromide paper are still in the condition they were in on being taken from the packet, viz., square, and of the exact size of a whole plate sheet; but in the print the edges at the long ends of the bromide sheet are not so, as that at the left hand end is uneven and slightly curled up and down, and that at the opposite end appears, by the small right angled nick at the side farthest from the camera, to show that the psychic negative (the "something") projected beyond the edge of the bromide itself.

This latter fact would seem to be confirmed by the appearance of the developed sheet of bromide, as the psychic negative containing the written message is certainly carried up to the extreme ends of the paper, and further, it is narrower than the paper itself. I submit, therefore, that if the psychic negative had been longer and narrower than the bromide the curled end and the nick are to a great extent explained.

The bromide sheet was held by the long ends in my two hands, and was above the top of a chest in the room by some inches. There is a dense shadow of the paper and psychic negative cast upon the surface of the chest, and this shadow exists under the paper, proving the latter to have been some distance from the chest surface.

With reference to the fact that I myself do not appear in the print, I can offer no explanation. Cases have been known where partial disappearance or transparency of a sitter has taken place; this may be a complete example of such an occurrence.

The bottles of chemicals, etc., on the shelves at the end of the room are, at the right hand end, in such a position relative to the camera, that they would under normal conditions be entirely concealed by my person and hidden from the lens. Strong shadows are cast by these bottles upon the wall, and if the position of the points from which the radiant proceeded that cast these shadows, is calculated, it is found that those positions are occupied by my head and solar plexus.

The red lamp, the only source of normal light in the room, could not possibly, from its position, have cast the shadows seen, even if the light had been actinic.

The photograph and sheet of bromide paper have been shown to sceptic experts in photography and the experiment explained to them.

Their considered opinion is that a flashlight photograph has been taken at some other time and used to obtain the print, such negative having been substituted in the camera for the plate inserted by myself; and that though my word is taken as giving a correct description of what I believe took place, the explanation of it all is that I have been deceived by my son.

Such an explanation is childish and useless, and I am genuinely sorry that anyone of repute can show such want of openmindedness in criticising a subject of which they are really ignorant, especially when such a mass of evidence as to the truth of similar phenomena has been produced by well-known public scientific men.

I have suggested to the originators of the opinion I have quoted that they should under the same conditions, or even their own, aided by expert photographers, attempt to produce the same result that I have referred to, in order to confirm their statements. So far my request has met with no response.

LORD FISHER ON W. T. STEAD.

Admiral Lord Fisher, in "The Times" of October 16th, in the course of his "Memories," pays a fine tribute to Mr. W. T. Stead. He writes:—

"While on personalities, I should like to say a little on one of the best friends I ever had and in my opinion the greatest of all journalists.

"Lord Morley once told me that he had never known the equal of W. T. Stead in his astounding gift of catching the popular feeling. He was absolute integrity and he feared no man.

"I myself have heard him tackle a Prime Minister like a terrier a rat. I have known him to go to a packed meeting and scathe the whole mob of them. He never thought of money; he only thought of truth. He might have been a rich man if he hadn't told the truth. I know it."

Lord Fisher also quotes as follows from a letter he wrote to Lord Esher on April 22nd, 1912:—

"This loss of dear old Stead (on the 'Titanic') numbs me: Cromwell and Martin Luther rolled into one. He told me he would die in his boots. So he has. And a fine death.

"As a boy he had threepence a week pocket-money. One penny bought Shakespeare in weekly parts, the other two pennies to his God for missions. And the result was that he became editor of a big newspaper at 22!"

In view of what Lord Fisher says, it is intensely interesting to read in that wonderfully inspiring book, "Letters from the Other Side" (communicated by automatic writing by a great Church dignitary), a description of Stead in the Beyond. The passage from which we quote occurs on p. 44:—

"Do you often see Mr. Stead?"

"I see Stead seldom. But when we do meet it is a soul feast. He has grown into an awe-inspiring, majestic spirit. He has shed the earthly trammels in a most strange and unusual degree. Stead shed them even on earth, and outlived much that some of us still carry with us through many stages of the new life. I look up to him with reverence, and he loves me and helps me in my work. But he is more universal than I am."

SPIRITUALISTS' NATIONAL UNION.

PROMISING OUTLOOK FOR THE FUTURE.

Delegates and members of the Spiritualists' National Union met on Saturday last at Leicester to formulate a system of national organisation for the efficient propagation of its truths.

The National Council is to be recast, and the country will be divided into territorial areas each of which will elect representatives to the Council.

At the close of a seven-hour sitting a very hopeful view was taken of the future prospects of the movement.

ANXIOUS INQUIRER.—Kindly send us your name and address.

HUSB FUND.—Mr. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges, with thanks, the following donations; Mrs. Green, 41; Frier, 10s.

WONDERFUL BOY MEDIUM IN ICELAND.

SEANCE IN A BISHOP'S STUDY.

By PROFESSOR HARALDUR NIELSSON
(Of the University of Reykjavik, Iceland).

I promised the Editor of *LIGHT* to furnish his readers with some information regarding Spiritualism, or psychical research, in Iceland. At present, however, I will content myself with telling them how I myself came into touch with the subject.

Though I had studied for six years at the University of Copenhagen, where I passed my examination in 1897, afterwards for one term at the University of Halle, in Germany, and for another term at Cambridge, I had never heard any one mention psychical research or Spiritualism. Such was the case, I suppose, with most of my countrymen, until the late Mr. W. T. Stead, in the "Review of Reviews," published his splendid article on the now famous work of Mr. F. W. H. Myers, "Human Personality and its Survival of Bodily Death." Some of my friends subscribed to this review, and one of them, Mr. Einar H. Kuaran (then an editor and now Iceland's best known novelist), became so interested, that he provided for Myers' book being purchased for one of our libraries. Having studied this book, he started an investigating circle, though he was a great sceptic.

When I heard about it I asked to be allowed to join. No person had yet been discovered in Iceland in possession of real mediumship. After two months of experiments I left the circle very much disappointed, not to say disgusted. But some years later a young countryman (about twenty years of age), by name Indridur Indridason, attended the experiments. At once, as soon as he touched the table, strong movements occurred. He flushed and became almost frightened when he discovered what influence his presence had on the table. A real medium had been found.

On inquiry we found that he had formerly had some remarkable visions. His mediumistic power was quickly developed, and I again took part in the experiments of the circle.

We obtained at first automatic writing and some proofs of identity. These manifestations were soon followed by trance speaking and then by levitation. The medium was several times lifted so high that his head pressed against the ceiling. At other times the sofa was floating around the room while he was lying on it. Then the most marvellous light phenomena began.

The number of sitters became now so great that the circle established itself as a Psychic Experimental Society. We had to provide for a new locality for the experiments, as the room used was no longer big enough for all the members.

The light phenomena were very interesting. The medium sat in the middle of the circle. Tongues of light of different colours appeared at various places in the room. One evening I counted more than sixty. I could not help thinking of the manifestation described in the second chapter of the Acts of the Apostles*, especially as a very strong wind arose before the lights appeared. Later on the whole wall behind the medium became a glow of light.

Still more remarkable phenomena occurred. On three occasions the medium's left arm was dematerialised, recalling the famous phenomenon attending a seance with Madame d'Esperance at Helsingfors. The arm entirely disappeared and could not be found, though we turned on the light and searched for it with an anxiety which can easily be imagined. On the latest occasion this phenomenon was witnessed by a selected body of seven persons, who drafted and signed a declaration confirming the facts. During the examination the medium (deprived of his left arm) was standing in full light visible to all the people present. I was impressed beyond words at the sight.

Half-an-hour afterwards the arm re-appeared, and I helped the medium to get his dress on, as the controls had pushed his shirt, waistcoat and jacket up above the shoulder on the left side, the arm hanging down naked.

We had sittings once or twice a week for five years with this young man, and became good friends with his controls. The chief control purported to be an Iclander, a late professor at the University of Copenhagen, but he had many helpers, one of them being a Dane named Jensen, who could barely speak his own language through the Icelandic medium. When we obtained materialisations he took control of them. He was the only one who could make himself fully visible. He was observed at first against a strong reddish glow, which appeared on the wall.

The president of our society thus described in a lecture he gave in Copenhagen (mentioned in *LIGHT* for March 19th, 1910) the phenomena which took place in the autumn of 1906, which I witnessed:—

We sat with the medium in a fairly large room, adjoining which was a small bedroom, which we were told the controls required for their own use. Shortly before

* "And suddenly there came a sound from heaven, as of a mighty, rushing wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them."—Acts ii., v. 1 and 2.

Christmas the bedroom began to be filled with a very strong white light, and in this light we saw Jensen. After the New Year he showed himself in the larger room, where we sat. He was clothed in extremely fine white drapery, which went right down to the floor. Light streamed forth from him. We several times saw him in the room where we were sitting. Sometimes he appeared to be as solid as any one of us.

Once he was standing on the sofa in a reddish spirit-light, like a little sun behind him, with white light streaming out from it. I shall never forget the wonderful spectacle. One evening he stood with his feet on the back of the chair of the medium, his head nearly touching the ceiling. Another time he sat with the medium on his knees. Several times we saw both the medium and the materialised spirit simultaneously. We could not remain in this bright light for more than a few moments at a time, but we saw the form several times at each seance.

At the request of the chief control we invited three witnesses from outside the circle to be present one evening. Some of the founders of the circle were academically educated, and we were very anxious that these three witnesses should be highly esteemed men in whose evidence people could trust. We chose the bishop, the magistrate, and the British Consul. The magistrate undertook to examine everything to prevent fraud.

These witnesses saw Jensen appearing in radiant light eleven times that evening, as we others also did. The bishop, who was my uncle, asked me if I had any objection to his taking the medium to his own house, which of course I had not. The bishop's own study proved an excellent seance-room, and the phenomena took place more easily there than anywhere else. My dear uncle, who died in December, 1909, was an extremely unprejudiced man, and the controlling spirits, filled with love and kindness, won his heart and his wife's heart, as they had won ours.

The bishop had many seances in his house in a period extending over three years. He had become completely convinced of the reality of the phenomena, and once said to me, "Now, for the first time, I can understand much in the New Testament which I have never been able to understand before."

We started all our seances with a prayer and singing hymns. It was done at the request of the chief control. If we did not meet at the seances in the same feeling of reverence as at a service in church, he declared that he was not willing to control the experiments from the other side.

(To be continued.)

UNSEEN LISTENERS WHILE WE READ ALOUD.

By S. A. ADELA HARPER.

Apropos of the fact that invisible auditors may often hear us read aloud, I quote a message once given us (my daughter and myself) in regard to a letter which I had read aloud in the morning. It the evening, at a sitting, the following unexpected comments were made by a friend in the unseen concerning whom the letter happened to contain eulogistic references. It is the same dear friend and spirit-guardian who made the remark anent reading aloud previously quoted in *LIGHT* (see p. 285). The writer of the letter, by the way, lives in a part of the world which was once the home, in earth-life, of our guardian-friend referred to. This gives an added reason for his interest in the letter, along the line of old association. Here is the message *verbatim*:—

"Darkness and light, they are all the same to us. It is your mind which must be clear. I was present this morning when you read that interesting communication. I deeply appreciate all his kind remarks. Whenever I touch a chord in a human heart and feel I have awakened vibrations, it adds another string to the harp of life. On the harp of life I strive to awaken harmonies in place of the discords of long ago."

MRS. BESANT'S THIRD LECTURE.—At the Queen's Hall on Sunday last, Mrs. Besant gave the third lecture of her course on "The War and Its Lessons," and dealt with Equality. Fraternity, the foundation stone; Equality, the method; and Liberty, the crown, is the order in which Mrs. Besant would organise humanity for its work of reconstruction. The only impregnable basis of Equality was the belief that in the heart of every individual resided, and was slowly unfolding, the seed of Divinity. After a fine introduction on these lines the speaker dealt with methods of removing the artificial inequalities which pervade society. The close of the lecture was a reiteration of Mrs. Besant's belief in the Divinity of man, that those who recognise themselves as "sons of God" could rightly guide others into the light, and that methods of inner compulsion by right knowledge and love should supersede those of outward tyranny. In this Spiritualists will heartily agree, but at the present moment man badly needs ample means of demonstrating that he is this spirit, and has spirit powers capable of development. If Theosophy be content to theorise on those matters, it remains for us to be up and doing more than ever, and provide sound foundations of first-hand knowledge.—B.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mrs. E. A. Cannock.
The London Spiritual Mission, 13, Pembroke Place, W.2.—11, Miss Violet Burton; 6.30, Mr. Ernest Hunt. Wednesday, October 29th, 7.30, Mrs. Wesley Adams.
Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, Miss Violet Burton, trance address.
Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. Martin. Thursday, 8, Mrs. Brown.
Croydon.—117b, High-street.—11, Mr. P. Scholey; 6.30, Mr. George Prior.
Lewisham.—The Priory, High-street.—6.30, Mr. Percy R. Street.
Walthamstow.—342, Hoe-street.—7, Mr. Humphries, address and clairvoyance. Thursday, 8 p.m., Grove-road School, Rev. S. Harris, address and clairvoyance.
Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mr. A. T. Connor. 30th, 8.15, Mr. Ella, address; Mrs. Bloodworth, clairvoyance.
Brighton.—Athenæum Hall.—11.15 and 7, Mr. Boddington, addresses; 3, Lyceum. Wednesday, 8, public meeting, Mr. R. Gurd.
Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. E. M. Ball; 6.30, Mrs. A. Boddington. Wednesday, 7.30, Mr. Nickels (Luton).
Woolrich and Plumstead.—1, Villas-road, Plumstead.—7, Mrs. Edith Marriott, address and clairvoyance. Wednesday, 8, Mrs. Mary Crowder, address and clairvoyance.
Peckham.—Lausanne Hall.—7 p.m., Mr. J. Osborn, address; Mrs. L. Harvey, clairvoyance. Thursday, 8.15, Mrs. E. Marriott.
Wimbledon Spiritual Mission, 4 and 5, Broadway.—October 26th, 6.30, Dr. W. J. Vanstone, at the King's Palace, Wimbledon. Wednesday, 29th, 7.30, Mrs. Neville. Friday, 31st, 7.30, Mrs. Mary Gordon, at the Broadway Hall, Wimbledon (through passage between 4 and 5, Broadway).
Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30, Mr. A. Maskell, trance address to men; 7 p.m., Harvest Thanksgiving Service; 3 p.m., at Athenæum Hall, Mr. A. V. Peters. Monday, 7.15, Mr. Maskell, psychic readings. Tuesday, 3 p.m., open circle. Thursday, 7.15, questions and clairvoyance. Lyceum every Sunday at 3 p.m.
Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day (25th), at 8, lecture by Professor J. Coates, of Rothesay. Clairvoyance by Miss Moy. Sunday, at 11 and 7, Prof. Coates; clairvoyance by Mrs. Podmore (evening). Monday, 3, special meeting, Prof. Coates. Wednesday, 29th, 8, Mr. and Mrs. E. J. Pulham. Saturday, November 1st, 7.15, whist drive. Sunday, November 2nd, 11, Mr. A. W. Jones; 7, Mrs. Beaumont-Sigall.

Mrs. FAIRCLOUGH SMITH announces the re-opening of the Church of the Higher Mysticism at 22, Princes-street, Cavendish-square, on November 2nd. An advert. appears elsewhere.

THE CAMPAIGN AT WIMBLEDON.—The third of the Sunday meetings at the King's Palace, arranged by the Wimbledon Spiritualist Mission, was eminently successful, about six hundred being present. Miss Lind-af-Hageby and Mr. Percy Street gave splendid addresses, each in characteristic style, which were very much appreciated. Miss Lind-af-Hageby spoke on "Objections to Spiritualism" and Mr. Street on "The Message of Spiritualism to Humanity." Owing to the success of the propaganda, it has been decided to continue the meetings at the King's Palace for three extra Sundays.—R. A. B.

INTERNATIONAL HOME CIRCLE FEDERATION.—We have received from the secretary of this Federation (Mr. Thos. Blyton), particulars of the general meeting held on the 17th inst. at which the circumstances that necessitated the resignation of Mr. Thomas Pugh from the chairmanship were fully gone into, and resolutions were passed confirming the action of the Executive Committee in the matter. We have also received from Mr. H. J. Osborn an open letter addressed to Mr. R. A. Bush, president of the Federation, expressing the opinion that Mr. Pugh has been unfairly treated, but we cannot make LIGHT a channel for controversy on this subject.

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	A.M.	P.M.
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*Brixton, 143a, Stockwell Park Road		7.0
Camberwell, People's Church, Windsor Road, Denmark Hill	11.0	6.30
*Clapham, Reform Club, St. Luke's Road	11.0	7.0
Croydon, Gymnasium Hall, High Street	11.0	6.30
*Ealing, 5a, Uxbridge Road, Ealing Broadway		7.0
Forest Gate, E.L.S.A., Earham Hall, Earham Grove		7.0
*Fulham, 12, Lettice Street, Munster Road	11.15	7.0
Hackney, 240a, Amburst Road		7.0
Harrow, Co-operative Hall, Mason's Avenue, Wealdstone		6.30
*Kingston, Assembly Rooms, Bishop's Hall, Thames Street		6.30
Lewisham, The Priory, 410, High Street		6.30
*Little Ilford, Third Avenue Corner, Church Road		6.30
London Spiritual Mission, 13, Pembroke Place, Bayswater, W.	11.0	6.30
*Manor Park Spiritual Church, Shrewsbury Road	11.0	6.30
Marylebone, Steinway Hall, Lower Seymour-street, W.1.		6.30
*Peckham, Lausanne Hall, Lausanne Road	11.30	7.0
*Plaistow, Spiritualists' Hall, Bromar Road		6.30
*Plumstead, Perseverance Hall, Villas Road		7.0
Richmond, Castle Assembly Rooms		7.0
*Stratford, Idmiston Road, Forest Lane		7.0
*Tottenham, "The Chestnuts," 684, High Road		7.0
*Upper Holloway, Grovedale Hall, Grovedale Road	11.15	7.0
*Wimbledon, 4 and 5, Broadway		6.30
*Lyceum (Spiritualists' Sunday School) at 3 p.m.		

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